

AN
EPISTLE OF
COMFORT: TO THE RE-

VEREND PRIESTS, AND

TO THE HONOURABLE

Worshipfull, and other of

the lay sort, restrained in

duration for the Catho-

like Faith.

by [Robert Southwell]

by R. Southwell

*Regnum celorum vim patitur, & violenti
rapiunt illud.*

The Kingdome of heauen suffereth violence, and
the violent beare it avay. *Mat. II.*


Deus tibi se, Tu te Deo.



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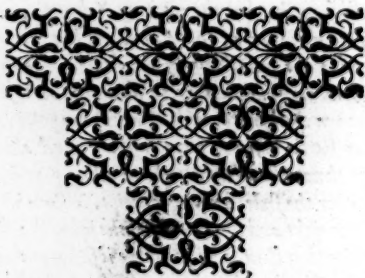
THE PREFACE TO THE READER.


 A VING written this E-
 pistle of Comfort to an espe-
 ciall friend of mine, and not
 thinking at the first to let it
 passe any farther: not only
 the time, to which it princi-
 pally serueth, but the entreaty of diuerse, en-
 forced me so farre, that I could not but condes-
 cend to the publishing of the same, though it
 cost me no smale labour in altering the style.
 Accept therefore (gentle Reader) my good will
 and hartie desire of thy comfort. And albeit
 (as thou wilt easely by the reading perceiue)
 neither the style, nor the conceipt, answereth to
 the waight and importance of the subiect: Yet
 I hope that thou shalt not finde it so barren and
 fruitlesse, but that therein thou mayest gleane
 some eares of comfort, and picke some fewe
 crummes for thy spirituall repast. And if
 through thy good disposition, and tenderresse
of

A ij.

4 The Preface to the Reader.

of minde, thou finde amie farther contentment
thereby, then of it selfe it would yeald: whatso-
euer thou deemeest prayse worthy, attribute it to
the spirit of that body, whereof I am an unwor-
thy member, and to which next vnto God I owe
what good soeuer is in me: But if any thing be
amisse, impute that to mine owne error, or
ignorance. Thus wishing thee, the full
effect which by reading hereof thou
desirest, I cease to withbold
thee with amie longer
Preface .





AN EPISTLE OF COM-
FORT: TO THE REVEREND
PRIESTS, AND TO THE
Honourable, Worshipfull,
and other of the lay sort,
restrayned in durance
for the Catholike
Faith.



IT hath bin alwaies a lauda-
ble custome in Gods Church,
for such as were afflicted in
time of persecution, not only,
by continuall prayer and good works,
but also by letters and bookes, to com-
fort one an other. And although the
estate of imprisoned Confessors, or (as
the Fathers call them) designed Mar-
tyrs, hath bin so honourable, and they
euermore presumed to be so especially
lightned, & assisted by the holy Ghost,
that the fountaine of spirituall delightes
was thought alwaies to lie open vnto

Tertul. lib.
ad Martir.

A iij. them:

them: yet because inward helpes are nothing prejudiced, yea rather abetted by externall motiues, I thought it no presumption to shew my reuerent affection towards Gods prisoners, by presenting vnto them this Epistle of comfort. And though others haue largely entreated of the same subject, and that in very forcible sort: yet because where the same calamities are still continued, the remedies against them cannot be too often repeated, I deemed it not vnprofitable in this heate and seuerity of molestations, to employ some labour in a thing of the like tenour. For as to the wayfaring Pilgrime, wandering in the darke, & misty night, euery light (though neuer so litle) is comfortable: and to the stranger that traueyleth in a land of diuers languages, any that can (though it be but brokenly) speake his countrie tongue, doth not a litle rejoyce him: So peraduenture in this foggy night of heresie, & the confusion of tongues, which it hath here in our Iland procured, this dimme light, which I shall set forth before you, & these my Catholike, though broken speeches, which I shall vse vnto you,

you, will not be altogether vnpleasant. And though I may say with *Tertullian*, that as the sickest are most willing to talke of health, not for that they enjoy it, but because they desire it : So I exhorte you to patience, rather as one that would haue it, then as one that possesseth it. Yet because sometimes a diseased Phisician maie prescribe healthsome phisicke, and a deformed engrauer carue a faire Image, I hope no man will blame me, if for my owne good and your comfort, I haue taken vpon me to addresse vnto you this short treatise : wherein I wil enlarge my selfe but in a few points, which seeme vnto mee the principall causes of consolation, to those that suffer in Gods quarrell.

*Tertull. li.
de Patient.*

CHAPTER I.

The first cause of comfort in tribulation is, that it is a great presumption, that we are out of the Diuels power.

AND first it must needs be a great comfort to those that either reclaymed from schisme, or heresie, or from dissolute life to the constant profession of the Catholike faith, are for that cause

A *uij.*

by

by the Diuel and his instruments, persecuted: for that it is a very great signe that they are deliuered out of his power, and by him accounted for sheepe of Gods flocke, seing that otherwise he would neuer so heauylie pursue them.

Ioan. 5.

The poore cripple had laine long at the pond vpon *Probatice*, and none would say a worde of rebuke vnto him, but so soone as he was by Christ cured both in body and in soule, and beganne joyfully to execute his commaundement, they streight reprooued him for carrying his

Ioan 9.

bedde on a Sabbaoth day. The like we reade, of that feelie blinde man, who so long as he continued in his blindnesse, was neuer called in question, but so soone as his eyes were opened, not only he himselfe, but his parents also, were presently conuented. When *Mary Mag-*

Luc. 7.

dalen came to wash Christs feete with teares, and anoynt them with pretious oyntment, there was a *Simon* to murmur at her, for the one, and a *Iudas* to reprehend the other, who notwithstanding spake not against her, whilst shee helde on her lewd and damnable course. The Diuell desireth *allidere paruulos ad petram*,

Plal. 136.

to

to dash our litle ones against the rocke,
 that is, to blast vertue in the budde, be-
 fore it growe either to fruit or flower.
 So beganne he with *Eue* in Paradise, in Gen. 3.
 so much, that the forbidden apple, is x
 thought by the Fathers, to haue bin the
 very first that she tasted of. So did *Pharao* Exod. 1.
 procure to roote out the *Hebrewes* by
 killing their babes: as *Herod* also thought Matt. 2.
 to doe with Christ, when he murdered
 the Innocents. The Diuell hath his Ma-
 stiuies to garde his foulde, that if any es-
 cape out, they may presently barke and
 bite him with detractionous slaunders, and
 if that will not serue, with heauier affli-
 ctions. Of these the Scripture saith: *Fili* Psal. 56.
hominum, dentes eorum arma & sagitta, &
lingua eorum gladius acutus. The children
 of men, their teeth are like swordes and
 arrowes, & their tongue a sharpe blade.
 And though they be very vglie mon-
 sters, that in steede of teeth, and tongue,
 carry such murdering weapons: yet such
 are the Diuels instruments, to persecute
 those that recoil from his seruice. These
 men *S. Ciprian* well describeth in the per- Cipr. ep 10
 son of *Nonatian*, saying, that a man of ad Cornel
 that office, is *Desertor Ecclesia, misericordie*
hostis,

hossis, interfector pœnitentia, doct̃or superbia, veritatis corruptor, perdiditor charitatis. A forsaker of the Church, an enemy of mercy, a murderer of penance, a preacher of pride, a corruptor of the truth, and a spoyler of charity. But they that leaue their journey for such, are like horses that are frighted with shadowes, seing they feare the paynes, and troubles of this world, which in deede are but shadowes in respect of those of the world to come. *Illic trepidauerunt timore, vbi non erat timor.* They there trembled for feare where there was no just occasion thereof. It is not for vs to regard the slaunders of men, or to abandon the seruice of God for them, seing that it is but a very slender excuse, to alleadge the feare or wordes of a Vassall, as a just impedimēt of not performing our duety towards our Soueraigne. The friendship of this world is an enemy to God, and S. Paul himselfe said, that if he would haue pleased men, he could not haue beene the seruant of God. It were a great folly for the blind, to reuyle or scorne others, because they see, or for the lame, to contemne those that are sound of limmes :
and

Chriſt hom
28. ad Heb.

Pſal. 52.

Iac. 4.

Gala. 1.

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and much more sottishnesse were it, for a man that seeth to goe blindfould, or to put out his eyes for the blind wretches scoffing, or to limpe or mayme him selfe for the cripples sayinges. *Ambulans recto itinere, & timens Deum, despicitur ab eo qui infami graditur via.* He that walketh an vpright way, and feareth God, is despised of him that treadeth infamous pathes. *But qui habitat in caelis iridebit eos.* He that dwelleth in the Heauens shall laugh such to scorne, knowing howe much better they deserue it, then those, whome they make their stales. It is no disgrace to the Sunne to be hated of the Ousell, and night birdes, nor to the jewell to be trodden on, and not esteemed of the beasts: and so *Aristippus*, when one told him, that men despised him, answered, so doe the beasts them; making as litle account of their contempt, as they did to bee contemned of the beastes. *Ecce in caelo testis meus, & conscius meus in excelsis.* Loe my witness (saith *Iob*) is in heauen, and in the highest he that is priuy to my doinges. We must not esteeme howe we are judged of men, but howe acceptable

Prou. 30.

Psal. 1.

Iob. 16.

we

Serm. de
natiuitate
Ioan. Bap-
tist.

2. Cor. 1.

Matt. 6.

Sap. 3.

we are vnto God, who is the only vm-
peere, of whome we must looke for the
finall verdict vpon all our actions. Saint
Bernard compareth such as are carried
with the wordes of mens mouthes, vnto
the Moone; which because it hath but
a borrowed light, sometimes waxeth,
and sometimes weyneth, & otherwhiles
is not seene at all: So (saith he) they that
rely their cōsciences in other mens lips,
are sometimes of great, otherwiles of
litle, and full often of no account, as it
pleaseth the flattering tongues to sette
forth, or suppress their prayse. But he
that with the Sunne carryeth his light
within him, and may say with *S. Paul*,
Gloria nostra, testimonium conscientia nostra.
Our glory, is the testimony of our con-
science; howsoeuer he may with a cloud
of disgrace, and malicious slaunders, be
couered from mens eyes, yet can his
light be neuer so darkned, but that *Pater*,
qui videt in abscondito, reddet illi. Our fa-
ther, which seeth in secret, will reward
him, and in the day of judgement shall
he shine like the Sunne it selfe, in the
viewe of the whole world, agreeably to
that saying, *Fulgebunt iusti sicut sol.* The
just

just like the Sunne shall blaze out their
 brightnesse. You must not thinke, when
 you are come out of the Whales belly,
 to sit with *Ionas* in the shadowe, but that Ion. 4
 you shall haue some enuious worme to
 gnaw the Iuy roote asunder. And if you
 be altered from a thorne or bryer, to be
 an odoriferous Cedar, the worme, that
 cannot breed in you, will be gnarring
 about you. It is the property of the Di-
 uell and his instrumentes, to feede like
 storkes, vpon the venemous and euill a-
 ctions of men, & they only take pleasure
 to see vs in sin, & rejoyce (if we amend)
 at our calamities. And as Vultures, or
 Rauens, though they streight smell a
 dead corse, when it is corrupted, and
 drawe vnto it by the vnsauery stench, in
 which their delight is; yet the sound bo-
 dies, they neither sent, nor seeke out: So
 the wicked are ready to flocke about vs
 while we are in the stench of sinne, and
 corrupted with vice, because they them-
 selues delight therein: yet if we be sound
 and hole, and haue cast from vs that
 carryon, whereof they were eage, they
 neither smell vs, nor seeke vs, yea rather
 auoyde vs and hate vs. The sauour of
 vertue

vertue striketh them dead : and though
* in the winter when the vyne was bare,
they could lie vnder it , yet in the spring
when it beginneth to flower , they like
Serpents are stroken dead with the sent
thereof: & therefore no maruell though
they mortally hate it . In our storme is
their time of singing , as to the *Svens* is
vsuall, and they are most sadde in our
calme, and sorry in our welfare. And as
* the Shippe, while it is vpon the maigne
Sea, is in a manner a Castle or common
wealth by it selfe : and hauing all the
sayles hoysed vp , and swolne with the
winde, and the banners displayed , with
a very loftie shewe daunceth vpon the
waues, and allureth euery eye to behold
the pride thereof: But when it is come in
into the hauen , it is streight ransacked
by the Searcher, forced to pay custome,
and the sayles being gathered , the ban-
ners taken in , the anchors cast , it ly-
eth quietly at rode and is litle regarded :
So they , that while they sayled vpon
the surges of vvorlly vanities , and
folloved the tyde of a consciencelesse
course, might range vncontroled, & ha-
uing the fauourable gale of authority to
waste

waste them forward, and honours, and pompe to set them forth, were admired of the people: if they chaunce by Gods calling to retire them selues into the porte of true faith, and vertuous life, to worke their saluation; they are streight searched and sacked, their sayles gathered, the accustomed winde set, their glory disgraced, and they litle or nothing esteemed. *Si de mundo effectus, Ioan. 15. mundus, quod suum est diligeret: sed quia ego elegi vos de mundo, ideo odit vos mundus.* If you were of the vworld, the vworld, would loue you, but because I haue chosen you out of it, it beareth you malice. Saint *Basill* recounteth of his owne *Basil in aliquot scrip. lo. hom. 21.* experience, that the *Libard* beareth such a furious hatred vnto man, that it suddenly at the sight of him, flyeth in his face, and to auoyde the rage thereof, the custome is to shewe vnto it a mans picture in a paper, which it presently rendeth & teareth asunder, shewing thereby howe eagrely it is bent against man him selfe, whose Image it cannot abide: Euen so is it in the Diuell and his followers, who not being able to wreacke their malice against almightie God, whome

whome they especially hate, they turne their spite against Gods Image, that is mans soule, and so much the more enuiously seeke the ouerthrowe of it, the more they see it to waxe like vnto God, not only in nature, but also in goodnes. When we come to the seruice of Christ, we come to a rough profession, that is bound to haue continuall defiance and enmity, with the pleasures, vanities, and prayes of this world, and therefore can we looke for nothing else at their hands that are friendes to the same, but only trouble, hatred, and persecution.

August. in
Psal. 83.

Accedens quisque ad seruitutem Dei (saith S. Augustine) ad torcularia se venisse cognoscat, contribulabitur, conteretur, comprimetur, non ut in hoc seculo pereat, sed ut in apothecas Dei defluat. Let euery one, that commeth to the seruice of God perswade him selfe, that he is come like a grape to the wine-presse, he shall be crushed, squeysed, and pressed, not so much to procure his death to the world, as his reseruatiō in Gods seller. The theefe (as Saint Chrysostome obserueth) when he entereth into a house to robbe, he first putteth out the lightes, according to that, *Qui male agit, odit*

Chris. lib.
2. de Prou.
Dei.
Ioan. 3.

odit lucem. He that doth euill hateth the light: and therefore the Diuell and his Impes, seing those, that were once darknesse, now to become light in our Lord, Ephel. 5. doe seeke to disgrace, and blemish their vertues, that they may the more freely contriue their wicked purposes. *Circum-* Sap. 2.
ueniamus iustum, contrarius est enim operibus nostris. Let vs circumuent the righteous (say the wicked) because he is contrary to our workes. But as it were (saith *Origen* lib 7. cont. Celsum.) a dispraise and abasement for one to be honoured, and praysed by the impious only: so is it a great honour to be persecuted, and disgraced by them, because it is a pregnant prooffe, that we are enemies to their lewde behauiour. Howsoeuer the dogges barke, yet dogges remayne they, and we men: so remayne the badde, wicked, and we for all their slanders no whit the lesse vertuous. The more the waues and billowes, how boysterous soeuer they be, beat against a stony rocke, the more are they broken, and turned into a vayne some, and froth, and yet the rocke nothing the weaker. Let the malicious fume, & fret against vs our rocke is impregnable, if we cleaue

B j.

vnto

Act 7.

vnto it; hurt them selues they may, but harme vs they cannot. So it appeareth in *Steuens* persecutors, of whome it is written that, *Difsecabantur cordibus suis, & stridebant in eum.* They were cut in their hartes, & they gnashed with their teeth at him; and yet he nothing moued, or terrefied with their furious spite. Whose example may be vnto vs a patterne of constancy, and teach vs to make the same account of the obliquies of our aduersaries, that he did of the malice of the Iewes. For howe can it moue any of Gods seruantes to be euill spoken of, especially by Heretikes? *Quasi* (saith Saint Cyprian) *apud lapsos & prophanos, & extra Ecclesiam positos, de quorum pectoribus excesserit Spiritus-Sanctus, esse aliud possit, nisi mens praua, & fallax lingua, & odia venenata, & sacrilega mendacia, quibus qui credit, cum illis necesse est inueniatur, cum iudicii dies venerit.* As though amongst the lapsed, and prophane persons, that are out of the Church, out of whose breastes the holy Ghost is departed, there could be other looked for, then a depraued mind, a deceitfull tongue; cancred hatreds, and sacrilegious lies, to which, whoso-
euer

Cip ep 66.

euer giueth credit, must needes be num-
 bred with them in the day of iudgemēt.
 Wherefore whosoever haue entered a
 vertuous course, let them prepare their
 mindes to all kinde of tentation, both by
 wordes, and wicked endeuours of the
 badde, seing that assuredly we knowe,
 that the Diuell will neuer agree with
 those that in Gods cause are his enemies,
 howsoever he fawned vpon them, while
 they were in his power. As long as the
 Lyon hath the pray in his pawes, he can
 dally and play with it, but if he see any
 offer of escaping from him, he forth-
 with fixeth his clawes in the flesh. *Pharao* Exod. 14.
neuer so fiercely did persecute the
Israelites, as when they were going out
 of *Egipte*. *Laban* neuer pursued *Iacob* till Genes. 31.
 he departed from him: so, little careth
 the Diuell to bite or barke at those, that
 are his house-hold seruantes, vntill
 such time, as they beginne to waxe
 strangers vnto him. Of this the Scri-
 pture giueth vs warning. *Qui recessit a* Esa. 59.
malo, praeda patuit. He which forsooke
 wickednesse, lay open to the spoyle.
 And *S. Gregory* to the same effect saith, Greg hom
Hofus noster, quanto magis nos sibi rebellare 2 in euang.
B ij. conficit,

conspicit, tanto amplius expugnare contendit: eos enim pulsare negligit, quos quieto iure se possidere sentit. Our enemy the more he seeth vs to rebell against him, the more endeuoureth he to ouercome vs. For such he litle careth to molest, of whome he findeth him selfe in quiet possession. So may wee vnderstand the wordes of

Iudit. 11. *Holofernes vnto Iudith. Nunquam nocui viro, qui voluit seruire Regi Nabuchodonozor. I neuer did harme to any that was content to serue my King Nabuchodonozor.*

Tob. 6. *Younge Tobias, so long as he walked in the myre and dirt, went quietly, and was neuer troubled: but when he went to wash his feete in the cleare Riuer, there was presently a Fish ready to deuour him. The Pirates, while they knowe the Ship to be empty, let it quietly passe; but when it commeth loaden with rich marchandise, their manner is to assault it with al violence: So saith S. Chrysostome, while men are voyde of vertue, the Diuell letteth not their voyage, but when they are enriched with grace, and haue taken in their freight of the giftes of Gods spirit, he streight giueth the onset with tribulation. He commeth not into styes,*

*Chrysostom
31 in gen.*

styes, and kenels to seeke his pray, for he knoweth that there is nothing to be found, but myre and filth: but his haunt is to the rich cofers, and chestes of jewels, and plate. Those that haue nothing in them but sinne and wickednes, lie alwayes open vnto him, & well he knoweth that they are not worth the robbing: but those that beginne to fill their cofers with the jewels of vertue, and cleanse their soules from vice, to giue roome to Gods heavenly treasures, are a pray that he longeth to get, as the same Saint obserueth. He well knoweth that such as are out of Gods fauour, may be wonne without strokes, and he is able with euery push, to lay them groueling in what sinne he listeth: But when he findeth one returned into grace, and armed with godlinesse against his encounters, vpon him he commeth with sadde blowes, and by all sleights & violence endeuoureth to ouercome him. A paper wall he breaketh with one knocke, but when hee findeth a strong rampire or bulwarke, he streight planteth his battery, and vseth all possible engines to ouerthrowe it. But alas his force is but

Hom. 1. ad
Pop. Antioch.

B iij. feeble,

- feeble, his engines vveake to batter
 downe the Adamant rocke of vertue, &
 therefore (as *S. Chrysostome* saith) therein
 he doth but spurne against a thorne, and
 while he seeketh to hide the fire in his
 garments, he doth but burne him selfe,
 and giue the fire matter to worke vpon,
 and shewe it selfe the more. God will al-
 wayes defend a *Moyfes*, and prayse him
 most, when *Aaron* and *Mary* murmur a-
 gainst him: and *Christ* will take vpon
 him the patronage of a *Magdalen*, what
Iudas soeuer controle her good workes:
 yea if men oppresse them, the verie
 senselesse, and vnreasonable creatures
 will fight in their defence, and witnesse
 their innocency. The Sea will honour a
 true *Israelite*, by giuing dry passage. The
 hungry Lions will be lambes to a *Daniel*.
 The Crowes will feede an *Elias*: and the
 flames of fire withhold their force, from
 burning a *Sidrac*, *Misaa*, and *Abdenago*.

CHAPTER 2.

That it sheweth vs to be Gods children,
 tenderly beloued of him.

The se-
 cond cause
 of comfort

AN other cause, why we should wil-
 lingly suffer tribulation, is, because

Quem

*Compare a passage in Hooker
 Sermons p 534 col 3 of the first cc*

Quem diligit Dominus castigat, flagellat autem omnem filium quem recipit. Whome

Hebr. 12.

God loueth, he chastiseth, and scourgeth every Child, that hee receiueth.

And *S. Paul*, calleth those that are *extra disciplinam*, from vnder correction, base

Ibid.

borne, and not true children of Christ.

When *Dauid* was reuiled of *Semei*, he acknowledged it from God, that vsed

him like his Child: *Præcepit illi Dominus ut maledicat mihi.* Our Lord hath com-

2. Reg. 16.

maunded him to rayle at me. God knoweth howe easely in the vanities of this

life, we reuolte from him, and therefore restrayneth our licentious humour

with the snafle of affliction, and with trouble curbeth our affections. The fal-

coner that hath a Hauke on his fist of great price, be hee neuer so fond of it

feeding it him selfe, & taking his whole delight in it, yet vvill hee not let it

loose: yea the more he loueth it, the more care he hath to keepe it hooded,

to haue good jesses at the legges, and to hould it fast: So dealt God with *Da-*

uid, whome though he aduanced to succeed *Saul* in his kingdome, and gaue

him not only the victorie ouer *Goliath*,

B iij.

but

but bound vnto him the good willes of *Sauls* Sonne & family, yea of the whole people : yet put he jesses to his legges, vnwilling to leese so choyce a peece : & therefore was he so persecuted by *Saule*, that he was miserably tossed, and tormoyled, and suffered famine, thirst, and other great distresses. Saint *Paul* a great fauorite of God soared so high, that he came to the third heauen, and some Diuines and Fathers hould, that he had the view of the very essence of God, and yet

2 Cor. 12.

* had he his jesses : *Ne magnitudo reuelationum extollat me, datus est mihi Angelus Satanae, qui me colaphizet.* Least the greatnes of reuelations should puffe me vp, there is allotted vnto me an Angell of Satan to

G.nes. 44.

buffet me. *Beniamin* of all the brothers was most tenderly loued of *Ioseph*, and therefore was *Iosephs* cup found in *Beniamins* sacke : So is the Chalice vvhich Christ dronke off, that is the Chalice of tribulation, found in their sackes, whome Christ most loueth. The newe peeces are tried whether they be good, by fire & gon-powder, which if they can beare without breaking, they are much esteemed. God is very choyce, whome he adopteth

adopteth for his Child, and his inheritance is so great, that he meaneth to giue it to such only, as shall well deserue it: and therefore not only beginners are tried to the prooffe, before he make any reckoning of them: but euen those to whome he hath giuen honourable entertaynement in his seruice, and maketh great account of, are put to continuall prooffe of their perseuerance. So when *Abraham* seemed to be most in Gods fauour, he was tempted, and bidden to offer his owne Sonne. When God himselfe praised *Iob*, he was streight assaulted vvith most grieuous temptations: Yea, and Christ after that voyce. *Hic est filius meus dilectus*, this is my beloued Sonne, was presently ledde of the spirit into the desert, to be tried with temptation. And it was said to *Tobie*: *Quia acceptus eras Deo, necesse fuit vt tentatio probaret te*, because thou werste acceptable vnto God, it was necessary that temptation should prooue thee. Such patients (saith Saint *Gregory*) as be not past cure, God giueth bitter medicines vnto, because he mindeth to restore them to perfect health: but such as are so farre gone, that by

Genes. 12.

Iob. 1.

Matt. 3. 4.

Tob. 12.

Greg. lib.

22. moral.

by ordinary course of phisicke, they are not likely to be recovered, he suffereth to doe what best liketh their phantasie without controlement. When *David* numbred his people, God scourged him vvith a great mortality: but *Augustus* committed the same sinne, yea and a greater, making all to pay tribute, yet was not once touched. When *Jonas* fled by Sea from going to *Ninive*, doubtlesse in the ship were diuers greeuouser sinners then he, being all Gentils: and yet when it came to triall, for whose sinne the tempest was raysed, the lot fell vpon *Jonas*: and when he was cast into the Sea the storme ceased: which is a token, that the wicked though they be full freight with sinne, shall sayle with a calme tide, and prosperous gale: but those whome God loueth, for that liue which they haue offended, shall haue their stormes, and be cast into a Sea of afflictions. This language of the holy Ghost, is not vnderstood of the wordlinges, who like fleshwormes only feede vpon the pleasures of this life, and dreame of no other felicitie: alas poore wretches full little vnderstand they their owne misery, carrying

carrying vnder the names of Christians, the hartes of Pagans, preferring pleasure, and the future paynes due vnto it, before the Crosse of Christ, and the eternall felicity ensuing after it. But such carry their sinnes to hell to be punished with euerlasting tormentes, and the afflicted soules being purged here, shall after their decease enjoy their heavenly inheritance. This is signified in *Leuiticus*: *Qui maledixerit Deo, portabit peccatum suum, qui autem assumpserit nomen Dei, morte morietur.* Hee that blasphemeth God shall carry his sinne, but hee that taketh his name in vayne shall die the death. In respect of blaspheming God or reuiling him, it is but litle to take his name in vayne: and yet is this punished in this life with present death, the other not: for why (as *Origenes* vnderstandeth it) the other is so great, as it deserueth a more greuous reuenge, and therefore shall the offender carry it with him into hell. So be-
Leuit. 24.
Luc. 16.

Lazarus

Lazarus in life full of miseries, went without any stop into the bosome of *Abraham*. The like end did the *Machabees* foretell *Antiochus* of, when he put them

2. Mac. 7. to death. *Nos propter nosmetipsos hac patimur, peccantes in Deum nostrum, tu autem ne impune existimes futurum, quod contra Deum tentaueris pugnare, tibi enim resurrectio ad vitam non erit.* We for our owne faultes suffer this, offending our God, but thinke not thou that it shall passe vnreuedged, that thou hast presumed to fight against God, for to thee shall bee no resurrection vnto life. And this manner and fatherly kinde of proceeding vsed *Paul* with that sinnefull *Corinthian*, of whome he said. *Quem tradidi*

Satanæ in interitum carnis, ut spiritus saluus fiat. Whome I haue giuen ouer to Satan, for the destruction of his flesh, that his soule may bee saued. And in truth it is a most rufull scourge of God, and a token of a reprobate soule, to be suffered to enjoy continually all sortes of delight, and to haue no crosse to trauerse our comfortes. This scourge did God threaten vpon the people of *Hierusalem*, when reckoning the enormities
by

by them committed, he surjoyneth presently. *Propter quod, non visitabo super filias vestras, cum merchantur.* For which I will not chastise your daughters, for their fornications: as who would say, this shal be part of your punishment for this. *S. Basill* expounding those wordes of *Esay*, *I will leaue my vineyard desolate, it shall neither be pruned, nor digged, vnderstandeth them of the soule that sinneth without scourge, which thereby waxeth wilde, fruitlesse, and full of weedes.* A more plaine saying for this purpose we haue in the second of the *Machabees*, where the holy Ghost in these wordes warneth vs of it. *Obsecro autem eos, qui hunc librum lecturi sunt, ne abhorrescant propter aduersos casus, sed repitent ea, qua acciderunt, non ad interitum, sed ad correctionem esse generis nostri. Etenim multo tempore, non sinere peccatoribus ex sententia viuere, sed statim ultiones adhibere, magni beneficii est indicium.* I beseech them that shall reade this booke, that they bee not terrified by these aduersities, but rather deeme those thinges which haue happened, to be rather to the amendment, then destruction of our nation: for it is a token of a great

Hier. 46.

Basill. in ca.
5. Esay.

2. Mac. 6.

great benefit, not to suffer sinners to haue long time their designementes, but streight to send them reuenges. For God dealeth not with vs, as with other nations, whose sinnes he leaueth to the last day, to be punished together, but though he neuer remoue his mercy from vs, hee chastising neuer forsaketh vs in our troubles. Well therefore saith S. Augustine. *Vnde plangis? quod pateris medicina est, non pœna: castigatio, non damnatio: Noli repellere flagellum, si non vis repelli ab hereditate: noli attendere quam pœnam habeas in flagello, sed quem locum in testamento.* Why weepest thou? that which thou sufferest is a medicine, not a punishment, it is a correction, not a condemnation: Reject not the whippe, if thou wilt not be rejected from the inheritance, regard not what payne thou sufferest in the scourge, but what place thou hast in thy Fathers will. *The Calues or Oxen (as S. Gregory noteth) that are designed to the slaughterhouse, are suffered to runne, and range at their will in pleasant pastures: but those that are appointed to line, are put in the plough, yoked, tyered, and whipped.* Of this S. Augustine vseth these wordes:

August in
Pla. 99.

Greg. lib.
21. moral.

Quot

Quot sunt, qui lasciniis ut boues, & vacca ad iugulum tendunt, & canentes, & saltantes parant iter ad infernum? Howe many be there that runne dallying like Oxen to the stall, and prepare their way to hell with singing and daunsing? *Dimisit eos* (saith Dauid) *secundum desideria cordis eorum, ibunt in adinventionibus suis.* He hath giuen them ouer to their owne harts desires, they shall goe on in their owne deuises. But howsoeuer they prosper here in all their attempts, and worldly wayes, *portant peccatum suum*, they carry their sinne with them, and in them is that saying of Iob verified. *Ducunt in bonis dies suos, & in puncto ad inferna descendunt.* They passe their dayes in jollity, and in a moment they tumble into hell.

Augul. in
Psal. 72.

Psal. 80.

Iob. 21.

Psal. 72.

Prouer. 1.

In this life true it is, they are not partakers of the toyles of other men, and they shall not be scourged with them, and therefore were they puffed vp with pride, and ouerwhelmed in their owne sinne and impiety: But sure it is *Comedent fructus viae suae*, they shall feede on the fruites of their owne way, in the world to come. Which fruites are thus described in *Deuteronomie*, *uia eorum uia felicitatis*.

fellis, & botri amarissimi : fel Draconum vinum eorum, & venenum aspidum insanabile.

Their grape is full of gall, and their clusters extreame bitter: the gall of Dragons is their wine, and the vncureable

“poison of Cocatrices. The thecues (saith

Chris. hom Saint *Crisostome*) till they come before
1. de resur. the judge, liue in delights, and of o-

“ther mens spoyle and calamity enjoy

“abundance, and plenty of all pleasure:

“So the wordlinges till their time of account come: but then shall they bee throwne into fluddes of fire. And (as S.

Auguf in
Pfal. 93.

Augustine warneth) *Veniet iudicium, ut arescant peccatores, & vrescant fideles.* There shall come a judgement, that shall make the wicked wyther, and the faithfull flourish. Better therefore it is to be chastised here with Gods children, then spared and pampered with the vassals of Satan: better to be dashed with the fruitfull plantes, them without touching to flourish with barren trees, and in the end be quite cut downe to make fuell for hell fire. For according to the saying

Aug. ibid. of S. *Augustine.* *Boni laborant, quia flagellantur, ut filii: mali exultant, quia damnantur ut alieni.* The good toyle because they

they are scourged as children, the badde triumph, because they are condemned as aliantes. And (as S. Gregory obserueth)

Greg. in
Ezech.

Peccantes quosque cum putemus amplius miserios, cum eos conspiciamus in culpa sua sine flagello derelictos. Let vs then account sinners most miserable, when we see them

left in their sinnes without correction.

There is a people (saith Dauid) whose Sonnes Psal. 143.

are like florishing young spires, their Daughters decked, and trimmed like temples, their granaries and sellers full of prouision, their sheepe and cattell fat and fertill, no ruines in their houses, no noyse nor cry in their streetes: But for all this, doe not you say *beatus populus, cui haec sunt*, blessed is the people, that hath these thinges. The Oke is stately of growth, full of faire leaues, and casteth a pleasant shadowe, but the fruit thereof serueth for nothing, but for Swine to

feede vpon. And *Clemens Alexandrinus* Cle. Alex. *

cōpareth such to the prophane temples li. 2. Pedag.

of the Egyptians, on which if you looke, cap. 2.

you shall first see very sumptuous, and stately buildinges, garnished about with variety of marbles, portraytures, and curious workes: within the first roomes adorned, and decked vvith gorgeous

C j. furniture,

furniture, and great majesty : But if you goe into the secretest Chappels to view the God for whose honour all this solemnity and preparation is vsed, you shall finde some vglie Viper, or Crocodile, or some other venemous Serpent : So is it with those that enjoy prosperitie in this world. If you consider their houses, they are costly and glorious : if you marke their attire, it is faire and pretious : if you viewe their bodies, they are personable and comely : But if you enter into their inmost roome, and consider vvhat is harboured in all this brauery, you shall not finde a cleane Image of God, but in place thereof, a monstrous, vgly, and sinnefull soule, in the state of damnation : and therefore be not deceiued with their vayne externall glose. Though you see the fish merely catch the bayte, and with fleeing and turning to and fro, to seeme
 “ to rejoyce at it, maruaile not (saith S.
 August. in *Augustine*) neither deeme it happy, the
 Plat. 91. fisher hath not yet pulled the thred, the
 “ hooke is not yet fastened in the fishes
 “ gualles : but surely it will be one day verefied in such : *Sicut pisces capiuntur hamo,*
 Eccl. 9. *& auer,*

& aues laqueo, sic capiuntur homines in tempore malo. As the fishes are caught with the hooke, & the birdes with the snare: so are men taken in time of misery. And in the end howsoever they nowe dally, and play in pleasure, the fisher (as *Abacuc* foretold) *Totum in hama subleuabit,* *& trahet illud in sagma sua, & congregabit in rete suum:* shall drawe all vp with his hooke, and shall hale and gather it into his net. And then (alas) for their liberty, they shall reape restraint, and for one dainty bit, be an externall pray of the woroing, and deuouring hell-houndes. And for this cause doth God chastise his Children in this life, and if they cannot bee wonne with easier remedies, whome he seeth ready to runne astray, he holdeth backe with a hard bit of aduersity, and hedgeth them in with the thornes of tribulation. I will hedge in thy way with thornes, saith God, to the sinnefull soule, and I will inclose it with a wall. First, like a most faithfull paramour of our soule, hanging in most ruffull manner naked, wounded, and ready to die vpon the Crosse, hee hath often sent vs embassyes of loue, saying

Abac. 1.

Ose. 2.

C ij.

Dicitur

Cant. 2. *Dicite dilecto meo, quia amore languco.* Tell my beloued, that I languish for loue : and we most vngratfully haue refused his messengers. He hath shewed vs his feete nayled to attend our comming : his side open to giue vs entrance : his armes streatched forth ready to embrace vs : his head inclyned to afforde vs the kisse of peace : his eyes shut to all our offences : his eares vnstopped to heare our petitions : his handes open to enrich vs with his giftes : finally a multitude of bleeding woundes to shew vs howe entirely he loued vs, and howe dearly he bought vs. But we like the stifnecked Iewes, nothing moued with his excessive loue, haue contemned all his inuitings, yea when vttering his most ardent desire of our soules, he said *sitio* : I thirst : we answered him with a drafte of eifell and gall : and when yealding vp the Ghost to conclude our redemption, he said, *consummatum est*. It is consummated : we with most brutish and sauage hartes fought with his dead corse, not sparing with one, yea with a thousand speares of our sinnes, to wound him to a second, yea to many deathes. Yet hath
not

Aug lib de
Virginit.

Ioan. 19.

58 157

not all this vngratefulnes altered his affection, but seing that he cannot moue vs with so many griefes susteyned in our behalfe, he obscureth the Sonne of our comfortes, he sendeth earth-quakes of tribulations, he maketh the graues open, and setteth death before our eyes, to winne in a manner by force, sith by loue he could not, and to make vs euen amongst the middest of his enemies, with the *Centurian* to confesse him, and say. *Mat. 27.*
Vere filius Dei erat iste. Vndoubtedly this was the Sonne of God. The vanities of this world cast the soule into such a delightful phrensie, and lull it so dangerously a sleepe, that many in a frantike fit of licentiousnes, runne headlong to perdition: *Et dum letantur insaniunt.* And *Sap. 14.*
 while they reioyce they raue: and other in a carelesse, and remisse kinde of life sleepe them selues to death. *Sicut vuln-* *Plal. 87.*
rati dormientes in sepulchris, like wounded wretches sleeping in their graues. And therefore God houldeth ouer his children the rodde of tribulation, both to temper & stay the raging moode of the frantike, and to rouse the dead sleepers out of their letargie. And as it can of no

reasonable man, be consued, but in good part, to binde and sleepe in awe, yea to whip and beate the madde man, when he falleth into his rage; likewise to pinch, nip, and wring, yea and with red hot yrons to burne the sicke of a letargy, when he entereth into his dead sleepe: So for God to correct our former, or to prevent our future infirmities by the recourses or hot yrons of affliction, cannot but be thought the part of a mercifull and prouident Father. For as

Aug. ferm.
59 de verb
Domin.

(S. Augustine noteth) *Non omnis, qui parcat amicus est, nec omnis, qui verberat inimicus. Meliora sunt vulnera amici, quam blanda oscula inimici. Melius est cum sinceritate diligere, quam cum lenitate decipere, & qui phreneticum ligat, & letargicum excitat, ambobus molestus, ambos amat.* Not euery one that spareth is our friend, nor euery one that striketh our enemy. Better are the woundes of a friend, then the flattering kisses of a foe. Better it is to loue with sincerity, then to deceiue with lenitie: he that bindeth the frantike, or waketh the sicke of the letargy, though to both troublesome, yet to both is very friendly. To weane vs from an vnnaturall

nurce

nurce, God annoynteth her teate with the bitterneſſe of tribulation: and as a Mother deſirous to affectionate her Child to her ſelfe aboute all other, maketh all of her houſe-hold, to uſe it curſtly in ſhewe, that finding good intreaty of none but her, it may the willinglier re-
 paire vnto her: So God (ſaith S. Chryſoſtome) ſuffereth vs, of the World, Fleſh, and Diuell to be moleſted, that we may only acknowledge him, and come vnto him as our chiefe ſuccour and refuge. „
 The Diuell kiſſeth where he meaneth „
 to kill, he giueth vs a draught of poyſon in a golden cup, and in a ſumptuous and ſtately ſhip waſteth his paſſengers vp-
 on the rockes of eternall ruine: *Dum per voluptates* (ſaith Eusebius Emiſſenus) *extrinſecus blanditur, intrinſecus infidiatur: interſicit ſpiritum, dum oblectat affectum.* While with pleaſures without he delighteth vs, inwardly he deceiueth vs, & killeth our ſoule, while he flattereth our fancy. For when he moueth vs to labour our wittes, and ſettle our affection in theſe inferiour thinges, what doth he perſwade vs, but with a golden hooke, to fiſh in a filthy puddle and ſinke, where nothing

Chriſt hom
 14. ex va-
 riis in Mat.
 loc.

Euse. Emiſ.
 hom. 3. de
 Epiph.

can be gotten but venemous and vn-
 suary vermin. With *Sirens* sweet notes he
 wooeth vs into the salte sea of perdition:
 with *Crocodiles* teares, he endeuoreth to
 intrap vs, and when he sheweth a mans
 face, and glorious lockes adorned with
 a crowne of gold (as the *Locustes* of the
 Apoc. 9. *Apocalips* did) then meaneth he euen like
 the same to bite vs with his *Lions* teeth,
 and sting vs with his *Scorpions* taile. For
 why, all his fauours and friendly counte-
 nances are but *oscula inimici*, kisses of an
 enemy. *Virus amaritudinis obscurat fraude
 dulcedinis, prouocat prius odor poculi, sed pra-
 focat infusus sapor in virus, mel est, quod ascen-
 dit in labia, venenum & fel, quod descendit in
 viscera.* He shrowdeth his bitter poyson
 vnder a deceitfull sweetnesse, the plea-
 sant saueur of the cup inuiteth, but the
 sweet taste of the poyson choketh, it is
 hony that commeth vp to our lips, but
 gall and poyson, that goeth downe into
 our bowels. And howsoeuer with a
 smooth flight, and an euen wing the Di-
 uell houereth in the ayre, as though he
 were an Eagle, that delighted to viewe
 the Sonne, and looke towardes heauen:
 yet beareth he a rauening minde, and in
 truth

Euse. Emis.
 ibidem.

truth is, but a greedy Kite, that hath his eyes alwayes fixed on the earth, & maketh only such a faire shewe in the ayre, the better to watch a fit time when he may best seyeze vpon his pray. For this Saint *Basill* compareth him to a theefe, that when he cannot by open violence catch his booty, seeketh by shrowding him selfe in the valeys, bushes, and darknes of the night, to take the poore trauelor vnprovidd, and so to spoyle him. For so the Diuell when he seeth, that by open pursute he cannot ouerthrowe vs, hee couertly coucheth him selfe in the shadowes, and bryers of worldly vanities and delightfome allurementes, there by to intrappe vs ere we preuent his traines. But God taketh a contrary course. For as the husband man doth lop the vyne, least all the force be vnprofitably spent in leaues, and the roote being thereby weakened, the fruit be neither so much, nor so pleasant as otherwise it would: So God like a carefull keeper of our soule, least our whole minde should be imployed in vaine and superfluous pleasures, cutteth them from vs, that our wittes, which would in them without

*Basil in ho.
non esse ad
herendum
rebus secu-
laribus.*

*Chris hom
de auar.
tom. 5.*

without profit haue bin diffused, being kept in compasse by troubles, may be fitter to worke, and bring forth fruites of eternall saluation. Where God purposeth to heale, he spareth not to launce he ministreth bitter sirroppes, to purge corrupte humors, and sendeth embassies of death & reuenge, where he meaneth to afforde eternal life and felicity. Good

Tob. 3. *Raguell prepared a graue for young Tobias, and yet desired hartely his long life. Ioseph accused his brothers as spies, when he meant them least harme, & restrained*

Genel. 44. *little Benjamin as guilty of theft, whome he knewe fulwell to be a guiltlesse innocent: but these accusations were but like water in a smithes forge, to kindle not to quench, a rough entraunce to a most kinde vsage, and an outward shewe of suspition, to vtter the more his intire affection. Euen so dealeth God with his*

Psal. 65. *Children. We haue passed through fire and water (saith Dauid): but it followeth, and he hath ledde vs out into comfort. Many goe de carcere & catenis, out of prison and chaynes, but their journeys end is ad regnum, to a kingdome. Many be in a fewe things vexed, but they shall be well*

confi-

considered for it in many. Many are tri- Sap. 3.
 ed like gold in the fornace, but at their
 time shall regard be had vnto them. If
 it be a grieuous infirmity, at the least it
 maketh the soule sober. And if God be- Eccles. 31.
 ginne with *affixi te*, I have afflicted thee,
 he will doubtlesse end with *non affligam* Nau. 1.
te ultra, I will afflict thee no more. And
 finally. *Sicut socii passionum sumus, sic eri-* 2. Cor. 1.
mus & consolationis, si commortui sumus, &
conuiuemus, si suscinemus, & conregnabimus. 2. Tim. 2.
 As we are fellowes of his passions, so
 shall we be of his comfort, and if with
 him we die, with him shall we liue, and if
 we suffer his Crosse, we shal be partners
 of his Crowne. God woundeth, but his
 woundes be *vulnera amici*, woundes of a
 friend. He sent *Ionas* to *Ninue* to threaten Ion. 1.
 them an ouerthrowe, but his intent was
 to bring them to repentance, that he
 might continue towards them his fa-
 uour. He sent to *Ezechias* to tell him of 4. Reg. 20.
 his last day, but his meaning was to
 make him sorry for his offence, that he
 might adjourne his life. He suffered
Danell to be throwne into the Denne Dan 6.
 of Lyons, but it was to aduaunce him to
 greater credit. He that had scene *Ioseph* Genel. 39.
 vnde-

Iud. 10. vnderſeruedly in priſon, *Iudith* in her e-
 Heſter 3. nemies camp, *Mardocheus* in ſack-cloath
 with his gibbet before his eyes, and in-
 nocēt *Suſanna* going to be ſtoned, would
 Dan. 13. haue lamented their caſe, & feared their
 farther miſfortune: But had he knowne,
 that *Iosephs* priſon ſhould end in a Prince
 dome, *Iudiths* hazard with a moſt hap-
 py victory, *Mardocheus* peril, with royall
 preferment, and *Suſannas* ſtoning with
 glory & triumph; he would rather haue
 thought them much beholding to God,
 for the enſuing felicity, them greatly to
 be pitied for their preſent diſtreſſe. The
 figtree hath bitter and rugged leaues, it
 beareth no flowers, and yet bringeth
 Cle. Alex. forth moſt dainty and ſweete fruit. The
 lib. 2. 110m Diuel becauſe in deede he hath no fruit,
 is fayne to feed his followers with leaues
 that ſoone wither, & flowers that ſoone
 fade, and all that he giueth is blowne a-
 way with a blaſt. But God becauſe he
 loueth vs ſincerely, and not in ſhew on-
 ly, but in verity, giueth vs the fruit with-
 out flower or leaſe, that is, his giſtes and
 graces without externall, and vayne ſo-
 laces: yea and ſometimes he beſetteth
 his fruites, not only with rugged and
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bitter leaues, but also with sharpe and pricking thornes, that the hardnesse to attayne them, may make them the more pryed, and the remembrance of former aduersitie, may make the comfortes following more delightsome. The benefit of a calme weather is most desired, & best welcome after a boysterous tempest: health is neuer so much esteemed, as after a great sicknesse, and all pleasure is most pleasant to those, that haue bene least acquainted with it, and most troubled with the contrary: according to that prouerbe of Salomon. *Anima saturata calcabit faenum, & anima esuriens etiam amarum pro dulci sumet.* A full stomacke will loth the hony-combe, and one that is hungry will thinke the bitter sweete. But albeit God affordeth his finall reward, only to those, that haue passed through many tribulations: yet when they are in trouble or anguish, he doth not abandon or leaue them desolate, but vvatereth their miseries vvith sundrie comfortes. *Egredietur fons de domo Domini, & irrigabit torrentem spinarum.* There shall flowe a fountayne out of the house of our Lord (saith Ios) & water the torrent of

Prouer. 27.

Ioel. 3.

Plal 93.

Act. 7.

4. Reg. 6.

3. Reg. 19.

2. Cor. 1.

Chriſt. hom
4 ad Pop.
Antioch.

Hilar. pp. 2.

of thornes. And *Dauid* to the ſame effect
Secundum multitudinem dolorum meorum in
corde meo, consolationes tuae letificauerunt ani-
mam meam. According to the number
of the ſorrowes of my hart, haue thy ſo-
laces rejoyced my minde. *Stephen* when
he was ſtoned, ſawe heauen open, and
Chriſt ſtanding at the right hand of his
Father. When *Elizeus* was beſet with the
Aſſirians, he ſawe a hill of fiery Chariots
ſtanding in his defence. And when *Elias*
was like to die for hunger, he was fedde
and comforted by an Angell. And it al-
wayes falleth out true, that (as *S. Paul*
noteth) *Sicut abundant paſſiones Chriſti in*
nobis, ita & per Chriſtum abundat conſolatio
noſtra. As the paſſions of *Chriſt* abound
in vs, ſo alſo by *Chriſt* aboundeth our
conſolation. And as the Muſician nei-
ther ſtreyneth the ſtring of his instru-
ment to high, for feare of breaking, nor
letteth it to lowe for feare of diſtuning:
ſo God (ſaith *S. Chryſoſtome*) will keepe
a meane, neither ſuffering vs to be care-
leſſely ſecure, nor driving vs for want of
comfort to deſpaire. Which *Hilarius* fit-
ly expreſſeth ſaying. *Virga de radice Ieſſe*
floruit, ut virga ſenerit a tem floris ſuanitas tem-
peraret.

peraret. The rodde of the roote of lesse flowred, that the sweetnes of the flowre might mitigate the severity of the rod. For if the potter tempereth his fornace agreeably to the vessell, that he mindeth to frame : if the gold-smith vse greate care, not to haue his fire to great, or to litle, for the quantity of his mettall : if the carier hath a regard, not to loade his beast, more then he is wel able to beare: How much more wary is God (saith S. Macarius) in not suffering vs to be tempted aboue our force. For (as S. Augustine well noteth) *Tantum admittitur Diabolus tentare, quantum tibi prodest, vt exercearis, vt proberis, vt qui te nesciebas, a teipso inueniaris.* So much is the Diuell permitted to tempt thee, as is for thy benefit, that thou maiest be exercised, proued, and come to knowledge of thy selfe that knewest not thy selfe before.

Macar. bo.
26.
August in
Plal. 61.

CHAPTER 3.

That we are moued to suffer tribulation willingly, both by the president of Christ, and the rule of a Christian.

THIRDLY, one that vnderstandeth the course of Christian behoofe, cannot

The third
cause of
comfort.

cannot but thinke it a most comfortable thing, to suffer aduersity for a good cause, seing it is not only the livery and cognizance of Christ, but the very principall royall garment, which he chose to weare in this life. And therefore can it not be taken of a Souldier but well, to be cladde with his Captaynes harnesse, or of a Disciple, to be like his Master.

Auguf. de
vita Christ.

Christiani nomen ille frustra a fortitur (saith S. Augustine) *qui Christum minime imitatur.*

Quid enim tibi prodest vocari quod non es, & nomen vsurpare alienum? In vayne he claymeth the name of a Christian, that doth not imitate Christ. For what doth it auaile thee to be called that, which thou art not, and to chalenge vnto thee an other mans name? *Aman* a most ambitious and haughty minded man, thought it the greatest honour that a Prince could doe to his subiect, to make him ride on his owne palfrey, attired in his most royall and stately robes. If therefore tribulation bee the most pretious garment that Christ did weare, and the Crosse his palfrey, we are greatly honoured, while he aduanceth vs to the same prerogatiues. Of this did S. Paul greatly

Heit. 6.

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greatly glory, when he said. *Absis mihi Gala. 6.*
gloriarī nisi in Cruce Domini nostri Iesu Christi.
 God forbid that I should glory sauing
 in the Crosse of our Lord Iesus Christ.
 And in the same place. *I beare the markes*
of our Lord Iesus in my body. This S. Iames
 accounted a principall cause of joy and
 comfort, when he said. *Esteemē it all way, Iac. 1.*
when you shall fall into diuers temptations. It
 is noted in the Scripture for a singuler
 prooffe of Ionathas good will to David, 1. Reg. 18.
 that he gaue him his owne coate and a-
 parell. Elias departing from *Elisew*, in to- 4. Reg. 2.
 ken of good will, cast him downe his
 mantell: and S. Ierome writeth of S. An- Hier in vit.
thony that he wore S. Paul the first Ere- Paul. Brena
 mites coate, vpon high and solemne
 feastes for loue and reuerence thereof.
 And shall not we acknowledge it for a
 singuler fauour, to be clad with Christs
 attire, & to weare the token of his good
 will towards vs? *Non consolantur* (saith Bernard.
 S. Bernard) *panni Christi ambulantes in sto-*
lis, non consolantur stabulum, & prae sepe aman-
tes primas cathedras in Sinagogis. Christes
 cloutes comfort, not those that walke in
 robes, the stable and maunger comfort
 not those, that loue the highest roomes

D j.

in

in the Synagogues . But those only that rightly judging of the manyfold miseries that they haue deserued , weare the morning weed of sorrowe and repentance . He is an vndutifull child , that is ashamed to professe who is his father , and a most malepert seruant , that refuseth to weare his Masters livery : but of all a most vngratfull creature , that doth not willingly accept the livery of his God , and maker . If we be Christians affliction is our coate , and the Crosse our cognizance ; of which it was said to *Constantine* , when he became a Christian.

In hoc signo vinces. In this signe shalt thou conquer . When *Iacob* sawe the coate of his Sonne *Ioseph* imbrued with bloud , thinking that he had beene deuoured by a wilde beast , as his brothers said , he cut his garments , put on sackcloath , mourning his Sonne a long time : and when his other children , that had betrayed *Ioseph* , went about to comfort him , he refused to receiue any consolation . Let vs looke on the sacred coate , not of our Sonne , but of our father and redeemer , of whose humanity it is said . *Quare rubrum est indumentum*

112. 63.

tum

tum tuum, & vestimenta tua, sicut calcantium in torculari? Quis est iste qui venit de Edom tinctis vestibus? Why is thy garment redde, and thy apparell like theirs, that tread in the winepresse? and who is this that commeth from *Edome* with stayned attyre? Let vs cast our eyes vpon this coate, died in his owne innocent blood; let vs consider that not only one beast deuoured him, but that he was for our sinnes a pray of many bloody and impious hell-houndes: and doubtlesse it cannot seeme much to vs, patiently to weare the hearecloath of tribulation, to cut of the garments of our vayne pompe and superfluities, and rather with *Iacob* to sit comfortlesse, sorrowing and lamenting, then to receiue any comfort at their handes, that betrayed our father, that is the vanities, sinnes, and pleasures of this world. In the *Machabees* it is written, that when the Elephantes went to the field, they shewed them a bloody coloured iuyce, to sharpen and enrage them the more to the battel. Behold to vs (beside the blood of infinit Martirs) Christ our Captayne and King, hanging vpon the Crosse,

Machab. 6.

D ij.

ope-

openeth five fountaynes, gushing out with his innocent blood, and sheweth vs his whole body all goary with lashes, & shall not all this harden vs constantly to encounter all tribulation, and to wage battell against our vaine desires and appetites, when they draw from the crosse, to delight and pleasure? When we haue a thorne in our foote, much more if it be in our head, or hart, all the rest of our body is so troubled, that no consolation seemeth sweete, and we wish rather for the Surgion to launce vs, then for any pleasures to delight vs. Seing therefore that we see our head which is Christ, to be stuck full, and crowned with thornes, howe can it be, if we be true members of his body, but that we must needes both care litle for all comfort, and be more willing to sorrowe with our head, and be launced for his sake, then leane vnto the worldly solaces, which he condemned? because (as Saint Bernard saith) *Non decet sub spinoso capite membrum esse delicatum.* It is an vndecent thing to haue a dainty member, vnder a thorny head. Good *Vrias*, when *Danid* bad him goe lie in his owne house, wash his feete, and take

take his ease, like a true *Israelite*, answered againe. *The Arke of God Israel, and Jude dwell but in tentes, my Lord Ioab, and the seruantes of my Lord lie vpon the face of the earth, and shall I goe into my house to eate, drinke, and haue the company of my Wife? by thy safety O King, and by the safety of thy life I will not doe it.* He thought it an odious thing, to haue better lodging then the Arke of God, and his Captayne, and fellowe Souldier: he thought it a great stayne, to sleep in a softe bed, while they lay on the hard ground, and therefore rather chose, to lie before the Kinges gate, then once to enter into his owne house. Loe our Arke lieth not in *papilionibus*, in tentes, but in *praesepio*, in the maunger. Our Captayne lieth not on the hard ground, but hangeth naked & nayled to a reprochfull Crosse. Our fellowe Souldiers are not only vpon the face of the earth, but some haue beene cast into dungeons, other into fires, many amongst Lyons, and raging beastes, finally all haue tasted of diuers and bitter afflictions: and can any true *Vrias*, thinke it much to take like part with all these? When the King of *Ninive* mour-

2. Reg. 11.

Ion. 3.

D iij.

ned

- ued in sackcloth, & ashes, all his Peeres
 2. Reg. 14. and people did the same. When *Ionathas*
 ventured to clime most craggy & daun-
 gerous rockes, and was alone to set vp-
 on a whole troupe of *Philiftians*, his man
 said vnto him. *Perge quo cupis, & ero tecum,*
ubicunque volueris. Goe whither thou wilt,
 & I will not faile to followe thee which
 1. Reg. 31. way soeuer thou goest. Yea one of *Saules*
Squiers, seing the King to haue runne
 vpon his owne sworde, and killed him
 selfe, presently (though wickedly) fol-
 lowed his example, chosing rather to
 spill his life with his Prince, then to
 spare it for his enimies. Behold our King
 mourneth in sackcloth and ashes of di-
 uers calamities: our *Ionathas* clymeth vp
 to the mount *Caluary*, loaden with a hea-
 uy Crosse vpon his torne and wound-
 ed shoulders: he alone encountereth
 the Duell, and all his impes, and offe-
 reth him selfe to the troupe of his ene-
 mies in the garden: yea our *Saul* falleth
 on the most rigorous sword of his owne
 iustice, for our sakes: and shall wee for
 whose benefit all this is done, vngrat-
 fully refuse to followe his example?
 Shall he mourne in sackcloth, and we
 bath

bath in pleasure ? Shall hee fighting alone, in our defence, be all in a goare bloud with infinit woundes, and shall we disporte, and solace our selues with fond and vaine delightes ? Shall he be stricken through with the sworde of reuenge for vs, and shall we be vnwilling to suffer for our selues ? Alas, we are they, that deserue rather to sit with *Iob* in the dunghill, then in sackcloath only with the *Niminites*: we are they that deserue with naked handes and knees, to creepe vpon the most ragged rocke of aduersity: for vs it were fitter in regard of our trespasses, to hazard our liues among a thousand blades and tormentes: finally it were our behoofe with repentant hartes, and loathsomenesse of our former life, to embrace the sworde of Gods just reuenge, and therewithall to kill in our selues old *Adam*, that is *veterem hominem cum vitiis, & concupiscentiis suis*. The old man with his vices, and concupiscences. O most vnnaturall Children, that hauing before their eyes, the most bloody slaughter of their owne Father, yea being with his bloud like *Pelicans* younglinges, reuiued

Galat. 5.

D iij.

and

and rayſed from death, vwill not yet learne the exceſſiuenelle of his loue, nor conſider howe much they ought to doe and ſuffer for them ſelues, who by their miſdeedes haue beene cauſe of ſo vntolerable paynes vnto their heavenly Father. Farre other effect tooke Chriſtes paſſion in *S. Paul*, who being inflamed with the force of ſo vnusuall an example, laboured him ſelfe to be a perfect Scholer in this Doctrine, eſteeming it the higheſt and moſt needefull point of Chriſtian knowledge, to vnderſtand the valewe, neceſſity, and manner of patient ſufferance. He would haue no other Vniuerſity but *Hieruſalem*, no other Schole but mount *Caluary*, no other pulpit but the *Croſſe*, no other reader but the *Crucifixe*, no other letters but his *Wounds*, no other commaes but his *Laſhes*, no other ful points but his *Nayles*, no other booke but his *open Side*, and finally no other leſſon but ſcire *Ieſum Chriſtum & hunc crucifixum*: to knowe Ieſus Chriſt and him crucified. In this Schole ſhould be our chiefeſt ſtudy. Here ſhould we learne by Chriſtes nakedneſſe, howe to cloath vs, by his Crowne of thornes, howe to adorne

1. Cor. 2.

adorne vs, by his vinagre and gall, howe
to diet vs, by his praying for his murder-
ers howe to reuenge vs, by his hanging
on the Crosse, howe to repose vs, and
by his painefull and bitter death, howe
to esteeme of the pleasures of this life.
Here may we see the wonderfull fruites,
and miraculous sequels, ensuing vpon
tribulation patiently accepted: which
passe all naturall reach, and have beene
set downe vnto vs, as shores of comfort,
to vphold vs in all our distresses. Here
may we see, that death reuiueth, that
fores salue, that bloud washeth, that sor-
rowe solaceth, that an Eclipse lighteth,
that the fast nayled guideth, the thirsty
giueth drinke, the weary refresheth, the
diseased cureth, the dead bringeth forth.
Which albeit they bee principally the
proper effectes of Christes only Passi-
on: yet are they through the merittes
thereof, now experienced to followe al-
so the Martirdomes of Christes ser-
uantes, to whome all Crossees are com-
fortable, and their bodely death cause
of many a soules spirituall life. So that
nowe wee may truly interpret *Sampsons*
ridle. *De comedente exiuit cibum, & de forti*

Iudic. 14.

egressa

egressa est dulcedo. Out of the devourer there came meate, and out of the strong issued sweetenesse. For since that our sinnes like fierce *Sampsons*, most cruelly murdered that Lyon of the tribe of *Iuda*, if our repentant thoughts, like bees, sucke at the flowers of his Passion, they may worke a delitious combe of hony, and not only we our selues taste the sweetnesse thereof, but by our example moue others, to feede willingly of the same, sheweing them by experience, that the cisel and gall of our tribulations, in this Lyons mouth, hath beene altered from the wonted bitterness to sweetenesse, and the Lyonish rage of persecutors, accustomed to devour so many soules, doth now rather minister to Gods seruantes, a most pleasant viand: yea and those rigorous iudgements of God, which have heretofore beene so terrible vnto vs, are now become, *Desiderabilia super aurum, & lapidem pretiosum multum, & dulciora super mel & fauam.* More to be desired then gold and pretious stone, and more sweet then hony, and the hony-combe. Bitter were the waters of tribulation, & so vntoother some

Ps. 118.

some to mans taste, that fewe could endure the annoyance thereof, and our queysie stomackes, were rather contented to want health, then to procure it by such vnfaury and loathsome phisicke. And for this did our heavenly Phisician strayne this bitter medicine, through the nectared cloath of his sacred humanity, and leste therein such a taste of sweetenesse, that it hath beene since eagerly thirsted, which was before so warily eschewed. We neede not now to cry, *Mors in olla*: Death is in the pot: 4. Reg. 4. because the Prophet hath seasoned it, not with a litle flowre or meale, but with his owne blood. Wee neede not murmur at the waters of *Mara*: that is Exod. 15. of ghostly discomfort, as vnable to be dronke, or feare to sincke in the tempestuous poole of bodely vexation: for our *Moyse* hath sweetned the one, with the sacred wood of his Crosse, and since our *Elizeus* cast into the other, the wood 4. Reg. 6. of life, that is his Blessed body, our *Iron* beganne to swimme, where before it had sunke, and the desolate that said, *Infixus sum in limo profundi, & non est substantia*. I am set fast in the depth of the
Psalm 124.
nnd,

- Psal. 39. mudde, and can finde no steedy footing:
 may beginne to sing, *Eduxit me de lacu
 miseria, & de luto facis, & super aquam re-
 sectionis educavit me.* He hath led me out
 of the lake of misery, and the myre of
 filth, and hath brought me vpon the wa-
 ter of refection. Let vs not therefore be
 Mat. 14. afraid to say now to Christ. *Domine iube
 me venire ad te super aquas.* O Lord com-
 maund me to come vnto thee vpon the
 waters. For be the surges neuer so boy-
 sterous, the waters neuer so deepe, the
 stormy windes neuer so outragious, if
 we runne vpon them towards Christ,
 they will either yeald drie passage by
 diuiding them selues, as the red Sea did
 to the *Israelites*, or they will vphold vs
 from perishing, as the waues did Saint
 1. Cor. 10. Peter. *Fidelis enim Deus qui non patietur vos
 tentari supra id, quod potestis.* For faithfull is
 God, who will not suffer you to be tem-
 pted, more then you are able to beare.
 And surely now is the time, that we are
 called by Christ through fire and water,
 and now with open voice doth he re-
 nue his old proclamation. *Whosoever lo-
 ueth father, mother, wife, children, house or li-
 uings more then me, is not worthy of me: and*
 be

he that taketh not up his crosse (and that every
 day) cannot be my Disciple. We must not Luc. 2.
 nowe seeke Christ as our Lady did inter
 cognatos & natos, amongst her kinsfolke
 and acquaintance: nor as the spouse did,
 that said, *In lectulo meo per noctes quasui* Cant. 3.
quem diligit anima mea: In my bed haue I
 in the nights, sought whome my hart
 best loued: nor as the Israelites did, of
 whome Osee speaketh. *In gregibus suis, &* Osee. 5.
in armentis vadent ad querendum Dominum.
 In their flockes, and heardees shall they
 goe, to seeke our Lord. For (as S. An- Anselm. in
selme wel noteth) *Non cubat in delitiis splen-* meditat.
didi cubilis, nec inuentur in terra suauiter vi-
uentium. He lieth not in the delicacy of
 a gorgeous bed, neither is he found in
 the land of dainty liuers. *Moses* did see Exod. 3.
 him in the desert, amidst the fire and
 thornes, in the mount amongst lighte- Exod. 19.
 ninges, thunderinges, and miltes. *Daniel* Dan. 7.
 sawe him in a firy throne, and amongst
 firy wheelles, with a swifte firy flud run-
 ning before him: and shall we thinke to
 be more priuiledged, then our auncient
 Fathers? Thinke we to finde in doune
 and deyntinesse, him, that to them ap-
 peared so terrible, and fearefull? Doe we
 thinke

thinke that his rigour and justice, signified by these terrible semblances, is so relented, that he should shewe him selfe vnto vs, only in amiable and lovely countenances: surely wee are greatly deceiued, if we feede our selues with this vaine perswasion. For albeit the newe Testament be fuller of grace, yet is it no lesse full of agonies. Though

Matt 11. Christes service be *sweet*, and *light*, yet is it a *yoake* and a *burden*: and though our Champions bee of more courage, and our foes more enfeebled, since our redemption: yet doth the *Kingdome of heauen* still *suffer violence*, and the *violent* beare it away: and none shall be crowned, but they that haue lawfully fought for it. If Christ was seene transfigured in Mount *Thabor* in glorious manner, he was also at the same time, heard talking *de excessu* of his bitter Passion. And euen he that allured with glory, cryed *bonum est nos hic esse*. It is good for vs to be here, affrighted with the voyce, *cecidit in faciem suam & timuit valde*: fell vpon his face, and was in a great feare. If he were in pompe and triumph, at his entraunce into *Iherusalem*, his pompe was of smale pleasure,

Matt 11.

Ibid.

2. Tim. 2.

Luz. 9.

Matt 21.

pleasure, and his triumph not without
teares : and as fast as the children on the Luc 19
one side did set forth his prayſes , ſo
faſt did the *Phariſes* on the other ſide
repyne and murmur againſt him. There
is no reaſon , that Chriſt ſhould ſhewe
him ſelfe more fauourable to vs , that
haue beene his enemies , then to his
owne body : neither can wee juſtly
complayne , if ere we finde him , hee
giue vs a ſippe of that bitter chalice , of
which for our ſakes he was content to
drinke ſo full a draught. Yea we may
be hartely glad, if after long teares , and
deepe ſighes , we may in the end finde
him at all , whether it be in the pouerty
of the crib and maunger , or in the ago-
nies of his bloody ſweat in the garden,
or in the middeſt of blaſphemies, repro-
ches , and false accusations at the tribu-
nals , or in the tormentes of a ſhamefull
death vpon the Croſſe . And we muſt
thinke our ſelues , as much in his fauour,
for being preferred to be tried Testimo-
nies of his Paſſion , as for being called
to witneſſe of his glorious transfigura-
tion. Of which to alcertayne vs the more,
the ſame Apoſtles , that in token of
parti-

particuler loue, he tooke with him to
 Mar. 9 & 14 mount *Thabor*, he afterward in argument
 of the like good will, led with him to
 the heauy cōflict of the garden: Where-

Bern. ep. 2. by it appeareth, *sine foueat infirmos, sine ex-
 erceat prouectos, sine arguat inquietos, diuersis
 diuersa exhibens, sicut filios diligit vniuersos.*

Whether he foster the weakelinges, or
 exercise the stronger, or checke the vn-
 ruly, giuing diuers remedies to diuers
 persons, he tendereth all as his owne
 children. For as it is pleasant & glorious
 vnto men, to haue their children re-
 semble them, and then they are most de-
 lighted to haue bred newe of-spring,

when they see therein expressed, the

“feature of their owne fauour: Howe

“much more comfort is it to our heauen-

Cipri. De. ly Father (saith *S. Cyprian*) when any is
 zelo & li- so borne to spirituall life, that his diuine
 uore. pro- uesse and generosity is set forth in

“his childrens actes, & prayses? Neither
 “doth this comfort consist, to see in vs
 a shadowe of his beauty, a sparke of his
 wisdom, or a resemblance of his might,
 riches, or glory: but rather in seing in
 vs, the scarres, wemmes and werttes of
 his vexations and paynes: which the

more

wemmes p. 152

more they deface vs in outward shewe,
the more they beautifie vs in soule, and
the more vglie and odious they make vs
in the mistaking of mans eye, the more
amiable they render vs, in the sight of
God. For as the scarre of a wound in the
childes face, which he hath suffered in
his fathers quarrell, though it make his
countenance lesse eyesome, & disfigure
his fauour, yet is it a more edging whet-
stone of fatherly affection in the parent,
then if it were absent, because it yeal-
deth, a perpetuall Testimony of a duti-
full and louing minde: So God more de-
sirous to haue vs affectionate then for-
tunate children, delighteth more to see
our torturings, rackings, cheynes and
imprisonments for his sake (which are
assurances of our loue) then to see vs
swimme in his temporall guiftes, and
pryseth more the *Nimite* in his sack-
cloath, and disfigured *Iob* in his dunghil,
then either of them in all the pompe &
glory of their riches. For (as *S. Gregory*
noteth.) *Amisio felicitatis interrogat vum* Greg. in
dilectionis. Nec prosperitas quippe amicum in moral.
dicat, nec aduersitas inimicum celat. The
losse of felicity, searcheth the force of
E j. affection:

affection : for neither prosperity pro-
ueth a friend, nor aduersity concealeth
an enemy. And (as S. Cyprian also saith)

Cyp. lib de
mortal.

*Delicata iactatio est, cum periculum non est,
conflictatio in aduersis, probatio est veritatis.*

It is an effeminate boſt, when there is
no perill, the combate in aduersity is a
triall of the truth. If therefore our God
be more delighted with our valour in
conflict, then with our pleasure in peace,

LUC. 22.

let vs say with S. Peter : *Tecum paratus
sum in Carceres & in mortem ire* : With thee
I am ready to goe into prison, and to
death it selfe. And with S. Thomas :

IOAN. 11.

Eamus & nos, & moriamur cum illo. Let vs
goe also, and die together with him. We

2. REG. 2.

reade in the booke of Kings, that *Ioab*
and *Abners* seruantes to shewe their Ca-
ptaynes disporte, entered into so fierce
and desperate game, that bloud and
woundes was the beginning, and mu-
tuall murder the end of their pastime.
And if they at a wordes warning, to so
open hazard, ventured them selues for
a vaine contentment of their Captaynes,
and in hope of a sorry reward, nothing
comparable to their perill : howe much
more ought wee, being chalenged to
the

the field by Gods enimies, giue our hea-
 uenly Captaine a prooffe of our loyalty,
 and perfit remonſtrance of our ſerui-
 ceable mindes, by waging in ſpirituall bat-
 taylor with his foes, and moſt readily en-
 countring them in his quarrell, vvith
 what daunger ſoeuer? We ſee, that an
 enamored Knight hath no greater feli-
 city, then to doe that, which may be ac-
 ceptable to his paramour, and the fading
 beauty of a faire Ladies countenance, is
 able to worke ſo forceably in mens
 mindes, that neither loſſe of riches, daun-
 ger of endurance, menacinges of tor-
 mentes, no not preſent death is able to
 withhold where ſhe inuiteth, or make
 the barke ride at anker that is waſted in
 her ſtreames. Every perill vndertaken
 for her, ſeemeth pleaſant, every reproch
 honourable, all drudgery delightſome,
 yea the very woundes that come from
 her, or are ſuffered for her, are voyde of
 ſmart: and more rejoyced is the woun-
 ded wretch, with hope that his hurt
 will purchaſe fauour, then agreedued
 that his body hath receiued ſuch a
 mayme. The colours that like her ſeeme
 faireſt, the meate that fitteth her taſte
 E ij. ſweeteſt,

sweetest, the fashion agreeable to her
 fancie comliest, her faultes are vertues,
 her sayings oracles, her deeds patternes.
 Finally whatsoeuer pleaseth her, be it
 neuer so vnpleasant seemeth good, and
 whatsoeuer commeth from her be it ne-
 uer so deare bought, and of litle valewe,
 is deemed pretious, and a cheape peny-
 worth. O vnspeakeable blindnesse of
 mans hart, that so easely trayneth to
 senses lure, and is so soone caught with
 the beauty of an Image, and hath not
 grace to remēber whome it resembleth.
 I will not stay vpon Christes corporall
 seemelynesse, though in deede he were
Candidus & rubicundus, electus ex millibus,
& speciosus forma prae filiis hominum. White
 and ruddie, a choyse peece out of thou-
 sandes, comely in feature aboue all the
 Sonnes of men, and in that respect more
 amiable then any other: but I set before
 the eyes of our faith, the glory, majesty,
 and beauty of his God-head, wherein
 whatsoeuer is in any creature that may
 breede delight or contentment, either
 to our sense or soule, is so perfectly vni-
 ted together, that there is no more com-
 parison betweene the delight that his
 presence

Can. 9.
 Psal. 44.

Chap. 3. OF COMFORT. 69

presence yealdeth, and that which any worldly thing can afforde, then betweene the fairest Damosel in the world and her shadowe; betweene the light of a sparkle, and of the Sunne; yea betweene a most vgly leaper, and a most beautifull Angell: Which S. *Augustine* considering said, *Deus vera & summa vita, in quo, & a quo, & per quem bona sunt omnia, quæ beata sunt. Deus a quo aucti cadere, in quem conuerti resurgere, in quo manere consistere est. Deus a quo exire mori, in quem redire reuiuiscere, in quo habitare viuere est. Deus quem nemo amittit, nisi deceptus, nemo querit, nisi admonitus, nemo inuenit, nisi purgatus:* God is the true and chiefest life, in whome, from whome, and by whome are all good things whatsoeuer they be, that are happy to enjoy: From whome the reuolting is falling, to whome the returning is rising, in whome the staying is sure standing. God from whome to depart, is to die, to whome to repaire, is to reuiue, in whome to dwell is to liue. God whome none leeseeth, but deceiued, none seeketh but admonished, none findeth but the clenfed. If therefore God be so perfectly amiable, and

August. in
soliloq.

E iij. the

Psal. 72.

August. in
Psal. 26.

the chiefest object of pleasure, why doe we not say with Dauid? *Quid mihi est in celo, & a te quid volui super terram?* What haue I in heauen, or what desired I in earth, besides thee? why doe we not cry out with S. Augustine? *Quicquid prater Deum est, dulce non est. Quicquid vult dare Dominus meus, auferat totum, & se mihi det.* Whatsoever is not God is not pleasant, and whatsoever my Lord will vouchsafe vpon me, let him take away all, and giue me him selfe. Shall the presence of his picture, wherein he is but very rudely expressed, make vs lauish of our wealth, carelesse of our liberty, and prodigall of our liues? And shall not he, whome the picture representeth, woe vs to as much readinesse in his affayres? Can we to please his shadowe, delight in daunger, embrace dishonour, triumph in our harmes? And care so litle for him that casteth it, as not to thinke him more worthy of the like affection? Are we so eagre, licorous, and plyable to those colours, cates, and fashions that a base creature of his liketh? and shall not the fauours, foode, and attire, of our Creator, be as acceptable vnto vs? Finally shall

shall we take no exception against the faultes, wordes, and deedes of a fraile, and faulty wretch? and not be as much moued, with the vertues, sayinges, and examples of an vnfallible truth? What is the fairest creature in the world, but an imperfect counterfaite, and only a vayne shadowe of Gods Soueraigne beauty and majesty? If therefore with the naturall poysse of affection, we sinke so deepe into the liking thereof, according to that of S. Augustine. *Amor meus pondus meum, illo feror quocunque feror.* My loue is my loade, with that am I carried, whether soeuer I am carried: Much more ought we to be deeply rauished with the loue of God, and so settle our mindes therein, that we thinke it our chiefest happynesse in this life, to embrace all hazardes, disgraces, & misfortunes in his quarrell: and then to haue most cause of cōfort, when for his glory, we are in most bitter panges. For (as S. Gregory noteth.) *Amor Dei otiosus non est, operatur enim magna, si est, si operari renuerit, amor non est.* The loue of God is not idle, it vvorketh great effectes vvhere it is, if it refuse to vvorke, loue it is not.

Aug. 11. 13
Confess.

Gregor.

E iiii.

And

And so much the more ought we to re-
 joyce in our passions for Christ, in that
 we haue beene so tenderly beloued of
 him, that whatsoeuer we suffer for him,
 it is lesse then he suffered for vs : and
 whatsoeuer we spend in his behalfe we
 restore him but his owne, and are neuer
 able to come out of debt, though we
 had as many liues to spend, as droppes
 of bloud to shedde. For (as S. Bernard
 faith) *Si totum me debeo pro me facto, quid
 addam iam pro me refeito: nec enim tam facile
 refeetus, quam factus? In primo opere me mihi
 dedit, in secundo se, & ubi se dedit, me mihi
 reddidit. Datus ergo & redditus, me pro me
 debeo, & bis debeo. Sed quid Domino pro se
 retribuam. Nam etsi me millies rependere pos-
 sem, quid sum ad Dominum meum? If I owe
 my selfe wholly for my first making,
 what cā I adde more for my redeeming,
 especially seing I was not so easely re-
 deemed, as I was made? In the first
 worke he gaue me my selfe, in the se-
 cond him selfe, and when he gaue me
 him selfe, he restored vnto me my selfe.
 Therefore thus giuen and restored, I
 owe my selfe for my selfe, and I owe my
 selfe twise. But now what am I able to
 repay*

Bar dedi-
 ligen. Deo.

repay my Lord for him self? For though I could repay my selfe a thousand times, what am I in comparison of my Lord? O hard and stony hart, that is not incensed at the consideration of so inflamed loue, and being woed of so louing a Spouse, can reject this offer, or be slacke in recognising so vnspeakeable charity. For (as S. Augustine saith) *Nulla*

Aug. de ca-
thechiz.
rudib.

maior est ad amorem imitatio, quam praeuenire amantem, & nimis durus est animus, qui si dilectionem nolebat impendere, nolit rependere.

There is no greater entisement vnto loue, then to prevent the louer, and to hard is that hart, that if it would not request loue, is not content at the least to requite it. And where was euer any, that either sought so much, or bought so deare the loue of any creature, as Christ did ours? What hath a man more then riches, honour, and life? and all this did Christ spend in woiing our soules. As for his riches, he was borne and died naked: concerning his honour, he was sorted, & executed with theeues: touching his life, he was bereued thereof by a most vilde and dispitfull death. Let vs but consider, the last tragicall pageant
of

of his Passion, wherein he wonne vs, & lost him selfe; and marke the excessiue loue shewed therein: which if any other then God had vttered, it would haue bin (at the least) deemed a senselesse dotage, waying by whome, and to whome it was intended. Let vs viewe him with the eyes of our hart, and we shall (saith S. Bernard) discover a most lamentable sight: we shal see his head full of thornes, his eares full of blasphemies, his eyes full of teares, his mouth full of gall, his body full of woundes, his hart full of sorrowe, and yet in all these tormentes doth hee cry to man (saith the same Saint) *Magis aggrauant me vulnera peccati tui, quam vulnera corporis mei.* More am I payned with the woundes of thy sinne, then with the woundes of my owne body, more sorrowing at mans vngratitude, then at his owne affliction. Where the Prince (saith *Cassiodorus*) in so greate agony mourneth, vwho vvould not vveepe, when he weepeth, and sigh when he lamenteth? When in steede of his royall crowne, he is covered with dust, and his head is hoary with ashes, not with age. O worke without example, grace without

Bernard in
quodam
serm.

Ibidem.

Cassiodor.
in psal. 50.

out meritte, charity without measure!
 What would he haue done, if we had
 beene his friendes, that was contented
 to doe so much for vs, being his ene-
 mies? what will he doe, when he know-
 eth we loue him, that did all this, when
 he knewe we did hate him? O Christian
 (saith S. Augustine) *Ama amorem illius,*
qui amore tui amoris, descendit in uterum Vir-
ginis, vt ibi amorem suum amori tuo copularet.
 Loue the loue of him, that for the loue
 of thy loue, descended into the wombe
 of a Virgin, and afterward ascended
 to the ignominy of the Crosse, that
 there he might couple his loue, and thy
 loue together. What Christian hart
 can thinke much to suffer, being mo-
 ued with this example? yea who would
 not glory with Saint *Paul* in his infir-
 mities, and take greatest comfort in his
 desolations, seing the most louing
 and faithfull Spouse of our soule, hath
 thus sweetned all our paynes, with the
 excesse of his vnspeakeable charity, and
 giuen vs such a president in suffering
 for vs, as it must needes seeme litle, what
 soeuer we suffer for him? Shall the loue
 of a mortall friend, not only moue vs,
 but

August de
 catechiz.
 rudib.

but enforce vs to loue him againe, and his perils for vs, make vs eage of perils for him, because thereby both our loue to him is best witnessed, and his loue to vs most confirmed? and shall not this loue of an immortall well-willer, who tendereth vs more then we our selues, and in all respectes better deserueth to haue his loue counteruayled: shall it not (I say) be able to inflame vs, with desire to suffer for him, and to testifie our affection with continuing the same in the middest of our tormentes, if neede so require? We see a dogge that is voyde of reason, by only instinct of nature, ready for hauing receiued a bone, or a crust of breade, to runne vpon the sworde in his Masters defence. We thinke it the duty of our seruant, if we giue him but fourty shillinges in the yeare, to hazard him selfe in our perils, to fight in our quarrels; and we condemne him as an vngratfull miscreant, if he stand not betweene vs and our enemies, as a buckler of our blowes, though the daunger be neuer so apparant. And shal a Christian hart, be either more vnnaturall then a beast, or lesse thankfull then a hired seruant?

seruant? shall a crust of bread preuayle
more with a brute thing, or a litle mony
with a hyreling, then with vs the foode
of Angels, wherewith Christ hath fedde
vs? then his pretious blood, wherewith
he hath bought vs, then eternall felicity,
wherewith he will reward vs? Yea and
shall men be so ready to serue the Di-
uell, that we see thousandes euery day,
carelesse to cast away both body and
soule, in following his trayne, and shall
we to serue our omnipotent, and louing
Lord, refuse to venture our goodes, or
bodies with so vnestimable benefit, and
vantage of our soules? S. *Cyprian* saith.
When Christ in the day of iudgement
shall shewe him selfe, and lay open to
the world, the benefits which he hath
bestowed, the rewardes which he hath
promised, the tormentes and paynes
which he hath suffered for man, then
shall the Diuell on the other side, most
griuously charge vs, and say vnto God:
Loe howe much more right I haue in
man then thou. I neuer loued him, and
yet he serued me. I neuer did him good
turne, and yet he obeyed me. Without
woing or wages I easely wonne him.

What

*Cyp. lib. de
opere & e-
leemol.*

“ What I suggested, he performed, what-
“ soeuer I profered, he imbraced. No pe-
“ rils could stop, when I allured : no feare
“ or loue of thee could moue him, to a-
“ bandon and forsake me. For obteyning
“ a vaine pleasure, he hath yeilded to
“ most seruile drudgery : to please an ap-
“ petite, he hath contemned all Gods and
“ mans punishmentes, and hath beene rea-
“ dy to venture liberty, liuing, credit, yea
“ life & limme for the atchiuing a delight,
“ that I cast in his fantasie : and yet did he
“ vndoubtedly belecue, that in steede of
“ thy loue, I bare him implacable malice ;
“ in steede of thy suffering tormentes for
“ him, I desired to be his eternall tormen-
“ tor ; and whereas thou didest promise
“ eternall felicity, I could afforde him, nor
“ with him any thing, but endlesse damna-
“ tion : yet could not this (though fore-
“ seene and thought of) withdrawe him
“ from me, but still he was ready to be
“ drawne with my lore : and so soone as I
“ set him any seruice to doe, he forthwith
“ put it in execution. On the other side,
“ what hast thou preuayled with the misfe-
“ ries of thy poore natiuity, with the griefe
“ and shame of thy painefull circumcision,
“ with

with thy three and thirty yeares pilgri-
mage, bestowed in his service? Hath thy
fasting, or praying, thy whipping, or
crowning, thy bloody death, or passion
beene able to counteruayle my sugge-
stions? Hath not for all this, my motions
bin sooner obeyed then thy preceptes,
and my will preferred before thy com-
mandements? If therefore I haue ruled
him, reason it is that I should reward
him: and if with me he contemned thy
mercy, with me also, let him feelee thy se-
uerity. In this manner shall the Diuell
accuse vs, and happy is he, that in this
life hath so testified his loue, by his pa-
tience in Gods cause, and willing suffe-
rance of aduersity, that he may either pre-
uent the accusation, or be provided of a
sufficient answere. Considering there-
fore howe glorious, howe decent, yea &
necessary it is for a Christian, to take vp
his Crosse with Christ, & tread the path
of tribulation, which he hath playned
vnto vs by his owne example: let vs not
be dismaide vvith these crosse aduen-
tures that befall vs: let not the cruelty
of our enemies, the sharpnesse of our mi-
series, the continuance of our afflictions,
daunt

daunt our courage in Gods cause. We are not better then our Master, who suffered farre more, nor wiser then God him selfe who judged and embraced the distresses of this world, as fittest for the passengers thereof. Finally we are Christians, whose Captayne is a Crucifixe, whose stander the Crosse; whose armour patience, whose battayle persecution, whose victory death, whose triumph Martirdome.

CHAPTER 4.

That tribulation best agreeth with the estate, and condition of our life.

The fourth
cause of
comfort.

BUT though this example of Christ, and the Title of a Christian, were not so forcible motives to suffer aduersity, as they be: yet considering where we are, what state we stand in, the dangers that hang ouer vs, and our ordinary misses and wantes; we shall finde that our whole life is so necessarily joyned vvith sorrowes, that it might rather seeme a madnesse to liue in pleasure, then odious to liue in payne. Consider O man (saith S. Bernard) from whence thou comest, and blush whether thou goest, and

and feare where thou liuest, and lament. We are begotten in vncleanesse, nourished in darkenesse, brought forth with throbbs and throwes. Our infancy is but a dreame, our youth but a madnesse, our manhode a combate, our age a sicknesse, our life misery, our death horror. If we haue any thing that delighteth vs, it is in so many hazardes, that more is the feare of leeling it, then the joy of the vse of it. If we haue any thing that annoyeth vs, the agreuance thereof increaseth, with the doubt of as euill or worse that may streight ensue after it. Which way can we cast our eyes, but that we shall finde cause of complaynt, & heauinesse? If we looke vp towards heauen, from thence we are banished: If we looke towards earth, we are there imprisoned: On the right hand we haue the Saintes, whose steppes we haue not followed: On the left hand the wicked, whose course we haue pursued: Before vs we haue our death ready to deuour vs: Behind vs our wicked life ready to accuse vs: Aboue vs Gods justice ready to condemne vs: Vnder vs hell fire ready to swallowe vs into endlesse & euer-

F j. lasting

Damascen.
his. de Bar-
laam & Io-
saphat.

lasting tormentes. And therefore Saint
Damascen most fitly compareth vs to a
 man, that pursued by an enraged *Vni-
 corne*, while he was swiftly fleeing from
 it, fell into a well, and in the falling got
 hold by a little tree, and setled his feete
 on a weake stay, and thus thought him
 selfe very secure: But looking a litle bet-
 ter about him, he espied two mise, one
 white, and an other blacke, that conti-
 nually lay gnawing asunder the roote
 of the tree, which he held by; vnder-
 neath him a terrible Dragon with open
 jawes ready to deuour him; at the stay
 of his feete he found fowre adders, that
 issued out of the wall; and after all this
 lifting vp his eye, he espied vpon one of
 the bowes of the tree, a litle hony: He
 therefore vnmindfull of al his daungers,
 not remembring that about the *Vnicorne*
 waited to spoyle him; that beneath the
 firy Dragon watched to swallowe him;
 that the tree was quickly to be gnawne
 asunder; that the stay of his feete was
 slippery, and not to trust vnto: Not
 remembring (I say) all these perils,
 he only thought howe he might come
 by that litle hony. The *Vnicorne* is death,
 the

the pit the vworld, the tree the measure and time of our life, the vvhite and blacke mise the day and night, the stoppe borne vp by fowre adders, our body framed of fowre brittle and contrary elementes, the Dragon the Diuell, the hony worldly pleasure. Who therefore would not thinke it a madnesse in so many daungers, rather to be eagre of vaine delight, then fearefull and sadde with consideration of so manifold perils? O blindness of worldlings, that loue vanitie, and seeke lies, Psal. 4. that reioyce when they haue done euill, and triumphe in the baddest thinges, that haue no feare of God before them! A nation without Counsell or prudence. O that they would be wise, vnderstand, and provide for the last thinges, least it fare with them as Iob saith: They hold the Drumme and Citherne, and reioyce at the sound of the Organe, they passe their dayes in pleasure, and in a moment they descend into hell. Farre otherwise ought we to doe, that foresee these inconueniencies, and rather with sorrowfull hartes cry, *Hei mihi, quia incolatus meus prolongatus est.* Woe vnto me that my inhabitaunce is prolonged. For vpon

F ij.

the

- Psal. 136. the fluddes of Babilon, what cause haue we,
 but laying aside our mirth and musicke, to sit
 and weepe, remembring our absence, out of
 our heavenly Sion: In the vassalage and
 seruility of Ægipt, where we are so day-
 ly oppressed with vncessant afflictions,
 and filthy workes, *Luti & lateris*, of clay
 & bricke, that is of flesh & bloud, what
 can we doe? but with the *Israelites*, *ingem-
 iscentes propter opera vociferari*, lamenting
 our vntollerable drudgery, cry out vnto
 God. Who, considering him selfe a wan-
 dering straunger in this farre, & foreyne
 country, & a drudge in the miery farme
 of this world, inforced to feede the swine
 of his earthly appetites and senses, and
 driven to so extreame exigents, as not to
 be suffered, *implere ventrem de siliquis, quas
 porci manducabant*. To fill his belly of the
 huskes, that the swine did eate: Who (I
 say) considering this, would not with
 the prodigal Sonne bitterly mourne, re-
 membring the aboundance and plenty
 of his Fathers house, whereof he is de-
 prived, and the most wretched plight,
 into which through sinne he is falne?
 Psal. 62. "We are here in a desert pathlesse, and
 "waterlesse soyle, in an obscure land, co-
 uered

uered with the fogge, and shadowe of death. We are here in a place of exile, in Iob. 10. an hospitall of Lazars, in a chanel of ordure, in a dungeon of misery, in a sepulcher of dead carcases, finally in a vale of teares: and who could in such a place, liue without sorrowe? And who would not say with the wise man. *Risum reputauit errorem, & gaudio dixi, quid frustra deciperis.* I accounted laughture error, and to joy I saide why art thou in vaine deceiued? For laughing shall be mingled with sorrowe, and the ending of our mirth, shall be preuented with mourning. Happy is he that sitteth solitary, and in the peruse of these miseries, listeth vp him selfe, aboue him selfe; Thren. 3. happy is he that carrieth the yoke, from his re-youth: blessed are they, that moune & vnderstand howe much better it is to goe to the house of lamentation, then of a banquet. What Eccles. 7. comfort can a man reape, in a place that is gouerned by the Prince of darkenes, peopled with Gods and our enemies, where vice is aduanced, vertue scorned, the badde rewarded, and the good oppressed? What quiet or contentment of minde can be enjoyed, where the paynes be infinit, common, and vntol-

lerable, the pleasures fewe, rare, & damnable: where friendship breedeth daunger to the soule, enmity vexation to the body: where wante is miserable, plenty full of perill, and a man on euery side assaulted, with vnplacable aduersaries?

Ber. ca. 15.
medita.

My flesh (saith S. Bernard) is of earth, and therefore minstreth earthly, & voluptuous: the world vaine and curious: the Diuell euil, and malicious thoughtes: These three enemies, assault, and persecute me sometimes openly, sometimes couertly, but alwayes maliciously. The Diuell trusteth much vpon the helpe of the flesh, because a household enemy is apter to hurt. The flesh also hath entered league with him, and conspired to my subuersion, being borne, and nourished in sinne, defiled from her beginning, but much more corrupted by euill custome. Hereupon it is, that so eagrely she coueteth against the spirit, that so daylie she murmureth impatient of discipline, that she suggesteth wickednesse, disobeyeth reason, and is not restrained with feare. The crooked serpent enemy of mankinde, to her joyneth his force, her he helpeth, her he vseth, and he

he hath no other desire, no other busi-
 nesse, no other study, but to cast away
 our soules. This is he that alwayes en-
 deuoreth mischiefe, that speaketh sub-
 telly, prompteth cunningly, and decei-
 ueth guilfully. He insinuateth euill mo-
 tions, he inflameth venomous cogita-
 tions, he stirreth broyles, he fostereth
 hatredes, he moueth to glottony, he
 procureth lust, he incenseth the desires
 of the flesh. He prepareth occasions of
 sinne, and ceaseth not with a thousand
 hurtfull traynes, to assay mens hartes.
 He beateth vs with our owne staffe, he
 bindeth vs with our owne girdle, labou-
 ring that our flesh, which was giuen vs
 as a helpe, might be rather cause of our
 fall and ruine. A grieuous combate, and
 great daunger it is, to wrastle against
 our domesticall foe, especially we be-
 ing straungers, and she a Citizen. For
 she dwelleth here in her owne coun-
 try, whereas we are but pilgrimes and
 exiled persons. Great is also the hazard
 in susteyning the often and continuall
 incounters, against the Diuels decept-
 full guile, whome not only his subtil
 nature, but also the long practise, and

F iij. exercise

“ exercise of his malice, hath made crafty. By which wordes of S. Bernard, we may vnderstand, howe litle cause we haue to joy in this life, in vvhich vve haue to struggle howrely, vvith so mighty, peruerse, and malicious enemies, who can neuer bee so ouercome, or so thoroughly vanquished, but that after a litle respite, they turne to bidde vs newe battayle: and that with such variety, and chaunge of forcible temptations, that they put vs in continuall daunger and anguish of minde. This doth S. Cyprian well expresse. *Obsessa mens hominis, & vndique Diaboli infestatione vallata, vix occurrit singulis, vix resistit. Si auaritia prostrata sit, exurgit libido, si libido compressa, succedit ambitio, si ambitio contempta est, ira exasperat, inflat superbia, vinolentia inuitat, inuidia concordiam rumpit, amicitiam zelus abscondit, cogeris maledicere, quod diuina lex prohibet, compelleris iurare quod non licet. Tot persecutiones animus quotidie patitur, tot periculis periculis urgetur, & delectat hic inter Diaboli gladios diu stare?* Mans minde besieged on euery side, inuironed with the vexation of the Diuell, is scarce able to preuent all temptations, yea scarce to resist them.

Cyp in lib.
de mort.

If

If couetise be subdued, vpriseth lust, if lust be suppressed, there succeedeth ambition, if ambition be contemned, anger incenseth, pride puffeth vp, drunkenness inuiceth, enuie breaketh peace, jelosie sundereth friendship: thou shalt be constraigned to speake, that Gods precept forbiddeth, to sweare that, which is vnlawefull. So many persecutions dayly doth our minde suffer, with so many perils is our breast assaulted, & can it delight vs to make long abode amongst these swordes of the Diuell? Moreouer if we consider our body what it is, howe brittle, howe fraile, howe subject to corruption, howe full of horrible diseases, stuffed with loathsome excrementes, miserable in life, and abominable after death: howe can we take pleasure in a fountaine of so much paine, or not finde a tediousnes, to serue, and of necessity to feede so noisome a thing? But of all other miseries, that deserue to be lamented, there is one that passeth all the rest, and is of it selfe, though there were none but it, able to crosse all possible comfortes, and to make him that seemest meriest, to spend day and night
in

in weeping, and complaint. We haue but one poore and filly soule, our only treasure and jewell, in whose custody consisteth our welfare, with whose losse ensueth all our discomfort. A soule of noble substance, of exceeding beauty, inspired by God the Father, redeemed by the Sonne, sanctified by the holy Ghost, and endewed with the Image of the whole Trinity. A soule created to liue with Angels, to enjoy the loue and company of an eternall Spouse, to be a Citizen of heauen, to enherite a Kingdome, and triumph in royall dignity. This soule (I say) is not only exiled from her native country, like a captive fettered in a most filthy dungeon, like a forlorne and left widowe, deprived of her Spouses fellowship, and in most lamentable sort debarred from her Kingdome: but is so perilously beset with the fore-recited enemies, that it standeth in continuall hazard to encrease her present misery, with an eternall losse, & in lieue of all her honours, endowmentes, and dignities, that she was created vnto, to reape euerlasting horror, and punishment. O fearefull and vncomfortable
case,

case, of which there is no cure ! O hard
and heauy daunger, that receiueth no se-
curity, whose easiest and only remedy is
the seuering of soule and body asunder !
Thrise happy are the Martirs, whose
bloudy agonies purchase assurance of
happines, & acquite them from al perill
of ensueing tormentes . And thrise vn-
happy is our estate, whose hope of feli-
city hangeth on so tickle and slippery
termes : For (as S. *Augustine* saith) *Lu-*
brica spes quæ inter fomenta peccati saluari se-
sperat : Incerta victoria est, inter hostilia arma
pugnare ; & impossibilis liberatio est, flammis
circundari, & non arderi. It is a slippery
hope, that amongst so many nourish-
mentes of sinne, looketh to be saued: vn-
certayne is the victory, when it is fought
for amongst the enemies weapons, and
vnpossible (in a manner) is the deliue-
ry from burning, where we are compassed
in with flames . And (as S. *Bernard* well
noteth) so long as in any creature there
is power to sinne, it is secure in no place.
Nec in cælo, nec in paradiso, multo minus in
mundo. In cælo enim cecidit Angelus sub pra-
sentia diuinitatis . In paradiso Adam de loco
voluptatis. In mûdo Iudas, de schola Saluatoris.

Neither

Aug lib de
singul cle-
ricor.

Bernar. in
serm.

Neither in heauen nor in paradise, much lesse in the world: For in heauen fell the Angell, euen in Gods presence: in paradise fell *Adam* from the place of pleasure: in the world fell *Iudas* from the Schole of our Saujour. Neither is it cer-

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1 Cor. 4. said, *Nihil mihi conscius sum, sed in hoc non sum iustificatus*: My conscience accuseth me of nothing, and yet in this am I not

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Eccles. 9. wise man. *No man knoweth whether he be worthy of loue or hatred, and who can say*

Prouer. 20. *clean is my hart, and pure I am from sinne?* If these men (I say) stood in such feare

Philip. 2. *of them selues, howe much more ought we, in trembling and feare to worke our salua-*

Eccles. 5. *tion, and not to be without feare euen of our re-*
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leased sinne? But rather labour in our sorrowe, Psal. 6.
 and wash our bedde with teares, & make them
 our bread, day and night, so long as it is dayly Psal. 41.
 said vnto vs, where is your God, and till such Psal. 123.
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poore wretch, that pleadeth at the bar, while the jury deliberateth vpon his finall sentence. We see howe doubtfully the sicke patient hangeth in suspēce, betweene hope and feare, while the phisicians are in consultation, whether his disease be mortall. Finally if a younge Spouse tenderly affected, and deeply enamoured vpon her newe husband, see him assaulted by fierce & cruel enemies, or inforced to wage in a whote & daungerous battaile, vvhat a multitude of frightfull passions oppresse her? howe variably is she tossed vp & downe, with crosse and fearefull surmises? Of every gunne that is discharged, she feareth that the pellet hath hit his body, ere the noise came to her eares; at every word that is reported of any that are slaine, feare maketh her doubt, that her best-beloued is one: Every rumour costeth her a teare, every suspicion a pange, and till she see the battaile ended, and her husband safely returned, she hangeth betweene life and death, drawing every thing to sorrowfull constructions, and vtterly refusing all kinde of comfort. O how harde and tough harted are we toward our
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Greg. lib.

ius inuenit malum, quod

S. moral.

non suum cuius secura non me-

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G j.

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tooke his leaue with teares

What his Saintes haue done, let all an-

tiquity testifie, howe like men that

had no feeling of worldly comfort, they

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holtes and caues, were cloathed with

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leauē considering for howe great causes
we ought. For (as S. Gregory noteth.)

Sape quod torpentes latuit, fletibus innotescit, Greg. lib.
& afflictā mens certius inuenit malum, quod S. moral.

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G ij. the

Iob. 21.

the feast in heaven, must first keepe the
vigill and the fast here. For otherwise
he that will feast it here in jocosie and
disporte, after this life *ad sepulchra duce-*
tur, & in congerie mortuorum vigilabit. He
shall be ledde to the graues, and in the
heape of the dead shall keepe a perpe-
tuall vigill in hell. They obserued that

Basil in Gor
dian. Mart.

(as S. Basil saith) the huge and noble Ci-
ties, furnished with glory of munition,
with authority of great personages, and
all plenty both at home and abroad, at
the length shewe in the only ruines the
signes of their auncient nobility. The
ship also that hath often escaped many
shipwrackes, and a thousand times cros-
sed the Seas with great aduantage of the
shipmen, in the end iustled with a blast,
“ is shattered in peeces. Mighty armies
“ that haue often cōquered in warre, haue
“ afterward beene made a miserable and
“ bloody spectacle to their enemies. All
“ nations and Ilandes enhaunced to great
“ power and sway, haue decayed in time,
“ or chaunged their liberty, with bon-
“ dage. Finally what hauocke, losse, ruine,
“ or misery can be reckened, whereof this
“ wretched world hath not shewed some
example

example? yea and that in the life of the Godly. All thinges therefore bending here to decay, and being tainted with deathes consumption: the Saintes in mourning sorte, agreeably to dying and passing persons, liued in a continuall farewell, as men that all wayes stooode vpon the departure from these earthly solaces; litle regarding the thinges, that they were to leaue, & hauing their hartes settled vpon the felicity, that they tended vnto. And as men, that at noone day, desire to see the starres, goe downe into a deepe and darke well, from thence the easier to discry them: so they desiring to haue the eyes of their hart perpetually fixed vpon the starres of heauen, that is the glory of the Saints, descended into that profound, obscure, and base kinde of life, sequestering them selues from the light and pleasure of these inferior comforts; yea and delighting in griefes, the better to conceaue of future happynes. Consider howe lowe *Iob* went when he *Iob. 17.* cried. *Putredini dixi pater meus es, mater mea & soror mea vermis.* I said vnto corruption, thou art my father, and to the wormes, you are my mother and sister.

G iij.

Con-

- Consider howe lowe S. Paul went, when
 1. Cor. 4. he said. *Esurimus & sitimus, & nudi sumus, & colaphis cedimur, tanquam purgamenta huius mundi facti sumus omnium peripsema usque adhuc.* We are hungry, we thirst, and we are naked, and beaten with buffets: yea (and that which is more) we are made the refuse of this world, and drosse of all euen vntill nowe. Howe farre
 Psalm. 21. went David when he said, *Ego sum vermis & non homo, opprobrium hominum, & abiectionis plebis.* I am a worme and no man, the stale of men, and the cast-away of the people? They were not ignorant, that
 Luc. 3. euery valley shall be filled, and euery mountayne and hill humbled. They knewe that
 Ioan. 4. the waters of grace springing into life euermore lasting, rest not on the high and steepe hilles, but in the bottomes and lowe valleys, according to that. *Qui emittit fontes in conuallibus, inter medium montium pertransibunt aquae.* Who letteth out his fountaynes in the valleyes, and his waters shall passe in the middest betweene hills. They well vnderstood, howe conuenient a thing it is, and conformable to the state of this life, *recumbere in nouissimo loco*, to sit downe in the last place as
 Christ

Christ counsayled. For (as S. *Augustine* saith) *Excelsa est patria, humilis via: ergo qui* Aug. super
querit patriam, quid recusat viam? Aloft is Ioan.
 our Country, but lowe is our way: who
 therefore seeketh the Country, vvhy
 shuneth he the way? O howe much are
 the vvorldlings deceiued, that walke,
in magnis & mirabilibus super se, in great Psal. 130.
 thinges and maruayles aboue them-
 selues! that rejoyce in the time of vvee-
 ping, and make their place of imprison-
 ment, a pallace of pleasure; that thinke
 these examples of Saintes follyes, and
 their endes dishonourable; that thinke
 to goe to heauen by the wide way, that
 only leadeth to perdition. Well may
 we to these say vvith S. *Augustine*. *Quo* August. in
itis? peritis & nescitis, non illac itur quo per- psal. 138.
gitis, quo peruenire desideratis. Nam utique
beati esse desideratis; sed misera sunt, & ad
maiozem miseriam ducunt, itinera ista que
curritis, tam magnum bonum querere per
mala nolite: si ad illud peruenire velitis huc
venite, hac ite. Whether goe you? you pe-
 rish and you perceiue it not, that is not
 the way to the place you goe vnto, and
 to which you desire to arriue: for your
 meaning is to be happy, but miserable

G iij.

are

are they, and to more misery leade they, those journies which you runne; seeke not so great a good by euill: If you meane to atchieue it, hither must you come, and this way must you goe. The path to heauen is narrowe, rough, and full of wearisome and tiring ascentes, neither can it be trodden without great toile. And therefore wrong is their way, grosse their error, & assured their ruine, that after the steppes and testimonies of so many thousand Saints, will not learne where to settle their footing. It were enough to haue the example of Christ only, who (as S. Augustine noteth) cryeth alwayes vnto vs. *Qua vis ire? ego sum via. Quo vis ire? ego sum veritas. Vbi vis permanere? ego sum vita.* Which way wilt thou goe? I am the way. Whether wilt thou goe? I am the truth. Where wilt thou stay? I am the life. And if this way leade vs through austere, and paynesfull passages, if this truth teach vs the trace of humility, if this life be not atchieued without a dolefull & dying pilgrimage: then *Vae vobis qui ridetis quia flebitis, & beati qui lugent quoniam ipsi consolabuntur.* Woe be vnto you that laugh, for you shall weepe,

August.

Luc. 6.

Mat. 5.

weepe, and happy are they that mourne for they shall be comforted. For (as S. Gregory saith.) *Qui honoratur in via, in per- uentione damnabitur: & quasi per amena prata ad carcerem peruenit, qui per presentis uitae prospera ad interitum tendit.* He that is honored in his journey, shall be condemned at his journeyes end: and he cometh as it were by pleasant medowes to his prison, that by the prosperity of this world runneth to his ruine. For in truth the contentments of this life, haue true misery, fayned felicity, assured sorrowe, doubtfull delightes, rough stormes, timorous rest, solace full of sadnesse, and hope full of hazard. They are like faire weather in winter, nothing durable, like a calme in the Sea, alwayes vncertayne, like the steedines of the Moone, that is euer in chaunging. They resemble the Cocatrices egge faire without, and foule within: Nabuchonodozors image that had the face and head of gold, but earthen and brittle feete: or the sweet Riuer that runneth into the salt Sea. *Sordes eius in pedibus eius, & nouissima eius amara quasi absinthium.* Her filth is in her feete, and the last of her pleasures are as bitter wor-
wood.

Greg in
moi.

Thren. 1.
Prouer. 5.

wood. Seing therefore, that all our troubles, penalties, restraints & afflictions, be but meanes to remember vs of our place, state, daungers, and profession, and but seedes of comfort, and eternall glory, howsoever they seeme here covered and corrupted in earth: let vs solace our selues in hope of our joyfull

haruest. We are but pilgrimes, *and haue no City of abode, but seeke a future place of rest.* If the way had beene beset with pleasures, with true delightes, with vnfading and odoriferous flowres, vvee should haue easily beene slackted in our journey towardes heauen, being drawne and with-held, with the pleasant viewe and desire of these allurementes. And therefore God hath made our throughfare tedious, vncomfortable, & distressed, that we hasten towardes our repose, and swiftly runne over the cares of this life; imitating the dogges of *Aegipt*, that of the river *Nilus* drinke running, least if they stayed to take their full draught at once, they should be espied, & stung by venemous Serpentes. Whereupon

1. Pet. 2. *S. Peter warneth vs, Tanquam aduenas, & peregrinos abstinere nos a carnalibus desiderijs,*

gna

que militant aduersus animam. Like strangers and pilgrimes, to abstayne from fleshly desires, which fight against the spirit, remembring that this world is a deluge of miseries, and heaven only our arke of security : out of which though the vncleane Crowe, can vpon carryon and dead carcases finde footing, and litle care to returne : yet the cleane & chaste Doue, abhorring such a loathsome abode, without the arke can not finde any rest : but with the winges of penitent hart, and longing desire, flickereth still at the windowe, vntill it please our Nee to put out his mercifull hand, and receiue into the Arke of his heavenly felicity.

CHAPTER 5.

*That we suffer litle in respect of
our desertes.*

BUT suppose that the pleasures of this world, and place or state of our life were such, that they rather invited vs to comfort and joy, then to sorrowe and patient sufferaunce : yet if we consider, what our life hath beene, what our sins are, what punishments thereby we haue deserued,

The fift
cause of
comfort.

deserued, we shall thinke God to deale most mildly with vs, and be most joyfull of our troubles, which be allotted vs, in lieu of most vntollerable chastisements. What hath our whole life beene, but a continuall defiance and battaile with God? Our senses so many swordes to fight against him, our wordes blowes, and our workes woundes. What haue our eyes and eares beene, but open gates for the Diuell, to send in loades of sinne into our minde? What hath our sente, taste, and feeling beene, but tinder and fuell, to feede and nourish the fire of our concupiscence? Our body, that ought to haue bin a temple of the holy Ghost, a chaste and cleane harbour of an vnspotted soule, a bedde of honour, and a garden of delight for him that said, *deli-*

Prouer. 8. *tia mea esse cum filiis hominum.* My delight is to be with the children of men: what hath it beene, but a haunt of Diuels, a stewes of an aduoutresse, and a filthy sepulcher of a corrupted soule, as full of carrion, and venome, as any poysoned carcas? What hath it beene, but a forge of Satan? where in the fire of our passions, kindled with his wicked instinctes, he

he hath enflamed our soule, and made it
 so plyable to his purposes, that vpon the
 Anduile of euery pleasure, and sensuall
 delight, he hath wrought it to most vgly
 and detestable shapes. And as for the
 soule that was betrothed and espoused
 to Christ in Baptisme, that was beautified
 with grace, fedde with the repast of
 Angels, and a treasury for all Gods
 riches: that was a receipt of the blessed
 Trinity, and ordeyned to the fellowship
 of Angels in eternall blisse: what hath
 it beene, but a most riotous, disloyal, and
 vngratefull losell? Our vnderstanding
 hath beene like a most lewde *Prinado*, to
 present vnto the will incentiues, and instruments
 of sin. Our will a most lewde
 and common curtesan, coueting and lusting
 after euery offer, that shee liked.
 Our memory a register, and record of
 wicked and abhominable sightes, sayings,
 & deedes for our sinfull thoughtes,
 and phantasies to feede vpon. Finally
 what parcell of our body, what power
 of our soule, whereof God hath given
 vs the vse, haue we not abused to his dishonour?
 warring against him with his
 owne weapons, and employing our life,
 motion,

1. 90

116. 141
 374

Aa. 17.

motion, and being, to the continuall incensing of him, *In quo uiuimus, mouemur & sumus*. In vvhome vve liue, vve moue, and we are. Seing therefore we haue not only beene sinnefull, but euen a lumpe, and masse of sinne, what thinke you was due vnto vs, if God had dealt with vs according to his iustice? Which the better to consider, let vs call to minde, howe odious a thing vnto God sinne is, and then may vve the better perceiue, howe mercifully vve are dealt vvithall, to haue our heynous faultes rather chastised here, then in hell: and howe worthy we may thinke our selues, of all our heauy scourges. Of God it is said, that *nihil odisti eorum, quae fecisti*. Thou hast hated nothing of all that, vvvhich thou hast made. Only that nothing of which (as S. *Augustine* expoundeth it) the Gospell speaketh, *sine ipso factum est nihil*, without him was made nothing, that is sinne, this nothing (I say) is the cause, that to some thinges he beareth an vnplacable hatred. The diuel in his nature is more amiable then man, being of nobler substance, of higher excellency, and endewed with higher prero-

Sap. 10.

Iohn. 1.

prerogatiues then we: yet who knoweth not how much God doth hate him? We knowe what tender affection God hath alwayes shewed to mankinde, for whose sake he hath made this world, and enriched and garnished it with so glorious ornaments, besides other infinite tokens of a most tender loue, howrely shewed vnto vs. And yet it is said. *Odisit omnes operantes iniquitatem.* Thou hast hated all, that worke iniquity. And in the booke of wisdom. *Odio est Deo impius, & impietas eius.* Hatefull is to God the impious, and his impiety. If therefore both the wicked man, and the Diuell him selfe, is so deeply of God detested, and for no other cause but only for sinne: Howe abominable must we thinke that sinne is? When we wil make a comparison of a thing that is euill in the highest degree, we can finde nothing to liken it vnto, worse then the Diuell: & when we haue named him, we thinke to haue reckoned the last and greatest euill, that can be imagined. For the which cause, of *Tertullian* and the auncient Fathers, he was called *Malum*, the euill it selfe; as who would say, that no other name vvas sufficient

Psal. 5.

Sap. 14.

Tertull. de patient. & alibi.

sufficient to expresse his noughtinesse.
 Tertull. in And as badde, odious, and detestable as
 Apologet. he is, more odious & detestable is sinne,
 which is the only cause of his odious-
 nesse, of which if he were ridde, he were
 a more glorious and louely creature,
 then any mortall man. Seing therefore
 this most monstrous and abhominable
 sinne, was as well in vs, as in the Diuell,
 we may rather thinke our selues happy,
 that we are not chastised as he is, then
 maruaile that we are afflicted as nowe
 we be; especially cōsidering that which
 Ansel. lib. S. *Anselme* well noteth, that sinne in vs
 de cal diab. is more punishable then in the Diuell
 " him selfe. For his sinne was but one:
 " ours infinite. His before the reuenge of
 " sinne was knowne: ours after notice,
 " and experience thereof. He sinned crea-
 " ted in innocency: we restored to the
 " same. He persisted in malice being of
 " God rejected: but we being of God re-
 " called. He was hardened against one,
 " that punished him: we against one, that
 " allured, and tendered vs. He against one,
 " that sought not him: we against one that
 " died for vs. And loe thus (saith this
 " Saint) I finde in my selfe a more horrible
 horreur,

horreur, then in him, whose very Image
 I abhorred. Moreouer as it is a strange
 and most dreadfull darknesse, that no
 light can illuminate; and an extreame
 cold, that no heate can rebate: so must
 it be a most odious thing, that an infinite
 loue hateth, and the baddest thing that
 can be, that an infinit goodnes detesteth,
 and a most vilde and execrable thing,
 that omnipotency can not doe. For if
 there vvere in it any sparke or jote of
 goodnes, God could not otherwise doe,
 but in some respect loue it, approue it,
 and be author of it. And sith we so long
 haue suffered this vgly and filthy deform-
 ity, to sticke and fester in vs, and con-
 sequently haue beene most abhominable,
 and loathsome in Gods eye, what
 rubbing, what rough intreaty, or hard
 vsage can we thinke to much, to scoure
 out so canckred a corruption? For (as
 S. Bernard saith) *Qui perfecte senserit onus* Bernar. in
peccati, aut parum sentiet, aut ex toto non sen- quod serm.
tiet corporis penam, nec magnum reputabit,
quo peccata non erit deleri praterita, & caueri
futura. He that perfectly feeleth the bur-
 den of sinne, and the hurte of the soule,
 either shall litle, or nothing at all feele

H j.

the

the punishment of his body, nor esteeme it much, whereby he knoweth his former offences to be canceled, and his future sinnes to be preuented. But because the consideration of that, which our sinnes haue deserued, is a most forcible motiue, to digest with patience what misery soeuer, though otherwise very tedious: let vs call vnto minde, howe God might justly haue dealt with vs, what he might haue laide vpon vs, & yet not only not exceeded the bond of his justice, but haue still shewed himselfe of infinite mercy: It is a generall Axiome, and an approued verity, ratified by the common consent of all fathers, and diuines, that as God rewardeth aboue the desertes of our merits, & in his eternall recompence farre exceedeth the valewe of our good workes: so on the other side, doth he chastise far vnderneath the rate of our misdeedes, & (his infinite justice considered) his greatest punishment amounteth not, to the exceeding heynousnes of the least mortall sinne. For the injury offered to so infinite a majesty, of one so farre inferiour, & so highly behoulding vnto him, in so opprobrious

brions and despitefull wise, that as much as in the sinner lieth, he quite defeateth God of his Godhead, and yealdeth it to that, vvherein he sinneth: this injury (I say) is so great, that though God should double & treble all punishments of sinne, and lay them on one sinners backe, for one only mortall offence, yet might he justly double them of newe, & as often as he thought good, without doing any injury to the offender; yea and punishing him farre lesse, then his desert were. Let vs nowe therefore consider what rigorous punishments God hath vsed, in reuenging him selfe vpon sinners. First, if we marke what temporall miseries common to all men, God hath caused in the world for one only sinne of *Adam*; they will seeme so many as might suffice, yea and exceede the just measure of the desert of that sinne. For if man had perseuered in the state of innocency, neither should our bodies haue beene subject to any diseases, nor the minde to any sorrowe or disordered passions. The earth should haue bin a place of pleasure, the ayre temperate, al creatures to man obedient; finally

H ij.

all

all thinges to our contentment, and nothing to our annoyance. If therefore we consider nowe the miseries of our bodies, as hunger, thirst, nakednesse, deformity, sickenesse, and mortallity: the troubles of our minde, as phantasies, feares, perplexities, anguishes, and diuers imperfections: likewise the generall scourges of plagues, warre, a thousand hazardes and calamities: Finally all other incombrances, that in any respect are incident vnto this life; they are so many in number, so grieuous in quality, and so ordinary in experience to all, that who so well wayeth them, might thinke them sufficient scourges, not only of one, but of all the finnes of mankinde. Doe but cast your eyes into one Hospitall of Lazars: see what cankers, fistuloes, vlcers, and rottinges, what wolfes, sores, and festered carbuncles: way the miseries of the phrensie, palsey, letargy, falling sicknesse, and lunasie: consider the diseases of the eyes, eares, mouth, throate, and euery parcell of mans body. On the other side consider the infirmities of the minde; the furious rages, enuies, rancours, and corrasiuens: the

a counter or a
wolf. *January 1595*
1618. 5. p. 286.

141. p. 109

A 235

the vnplacable sorrowes, and desperate passions : the continuall hell, tormentes, and remorse of conscience, and infinite other spirittish fittes, and agonies. Consider the displeasure of superiours : the malice and enmity of our equalles : the contempt, ignominy, and reproch vve receiue of our inferiours : the fraude and trechery of all sortes and degrees. Go forward to the other ordinary molestations, by losse of goodes, limmes, liberty, freindes, wife, or children : by daungers of fire, water, sword, beastes, and infinite of like quality. And remembering that all these thinges, and the defeating of the commodities & pleasures contrary to the same, befell vnto man by reason of one, and that in shewe but a light sinne : let vs not thinke much if we, whose offences are most grieuous, and very many, suffer a few of these scourges, and those such, as compared with diuers other afore recited, haue in respect of them, scarce any colour or shadowe of misery. What sinne haue we committed, that may not be deemed as exorbitant as the eating of an aple ? and howe many haue we done, that seeme

H iij.

farre

farre more detestable? why then should we not, either looke for the whole heape of afflictions to light vpon vs, or at the least the most noysome, and grieuous that are amongst them? which God of his mercy, not hauing permitted, but layed a softe and easie hand vpon vs, more cause we haue of thanks-giuing, then of any iust complaint. But to passe to other particular scourges, that God hath sent in this life, for the diuers sinnes and offences of men, we shal finde them so many, so terrible, and so vntollerable, as the very imagination of them vvithout the experience, vv ere able to affright a right couragious, and stout hart. In the Scriptures what straunge punishmentes reade vve of the deluge of *Noe*: of the powring downe fire and brimstone vpon *Sodome* and *Gomorrah*: of the opening of the earth to swallowe in *Dathan* and *Abiron*, and a deuouring fire to consume their confederates? Howe wonderfull were the plagues of *Egipt*, the turning of the vvaters into bloud, giuing to their thirst more punishing remedies, then the punishment it selte? The horroure of scrawling frogs, leaving

Genes. 7.

Genes. 19.

Num. 16.

Plal. 105.

Exod 7-8.

9 10. 11. 12.

13. 14.

p 145

leaving no place nor person vnnanoied:
the firy stinging gnattes, encombring
like clowdes the ayre, as well within as
without the houses: the most bitter and
viperous flyes, that not contented to
sting without, with extreame torment
gnawed them selues passage into the
very entralles, leaving no part of the
sinner vnreuenged. The sodaine death
of the cattell of all the *Ægyptians*: the
mattering sores, and blistering biles,
and botches: the wonderfull haile ming-
led vvith fire, that killed man and
beast wheresoeuer it fell. The clowdes
of locustes that covered like sand all
the earth, deuouring the very rootes
of the herbes, and plantes that the haile
had spared. The fearefull and pal-
pable darcknesse: the killing all the
first begotten, both of man and beast:
and finally the drowning of *Pharao*, and
his innumerable army in the redde Sea.
I omit the slaughter and mortality of
men: Of the *Bethsanites* for curiously 1. Reg. 6.
beholding the *Arke*: of the *Philistines* 1. Reg. 5.
for robbing it from Gods people: of
the *Israelites* for *Dauids* numbring of 2. Reg. 24.
them. The deuouring the disobedient

H iiii.

Prophet

3. Reg. 13. Prophet by a *Lyon* : the children that
 4 Reg 2. scoffed at *Ehzeus* vvith vvilde Beares :
 4. Reg. 1. *Achabs* Souldiers with fire from heaven:
 Genel. 19. the turning *Loth* his wife into an image
 of salte. Finally infinite other reckoned
 in the Scripture. I vvill come to the
 straungé reuenges of God, mentioned
 by other authors: first, what vntolerable
 vsage hath there beene of diuers people
 by the rage and fury of barbarous Ty-
 rantes ? what spoyle of their goodes,
 shedding of their bloud, oppressing of
 innocentes, persecutions of the Godly,
 deflowring of Virgins, abusing of Ma-
 trones, compulsion vnto wickednesse,
 and terrifying from all vertue? What in-
 conueniencés and miseries haue insued
 by warre ? what alteration of estates,
 subuersion of Kingdomes, slaughtering
 of men, destroying of Cities, and con-
 fusion of all order? And to put one ex-
 ample, what a tragicall and straunge
 vengeance did God shewe vnto the
 Iewes, for their horrible sinne in mur-
 dering Christ, at the last destruction of
Hiernusalem ? To omit their rising, and
 spoyle by diuers Roman Magistrates:
 their seruility vnder straungers: the sur-
 prising

Vide Ege-
 sippum &
 Iosephum.

prising of other Cities of Iury, and the driving all the inhabitants into that one City of *Hierusalem*: the only taking of it was the occasion of such miseries, that were they not registred by such authentick writers, it were almost incredible, that so many and so straunge calamities, could befall in so short a space. First, the famine was so great, that not only they of the same family, were at weapons for a bit of meate: but the Souldiers, that like hungry wolues ranged about the City, if in any place they felt but the sent of vittaile, they rushed in with drawne swordes, and vvere ready to rippe open the bellies & bowels of their owne Citizens, to fetch out the meate which they had eaten; and fed vpon that loathsome stuffe so brutishly gotten, and imbrued in the blood of the first eater, as vpon a deinty and delicate dish. The children were at defiance with their owne parentes, the brothers and sisters mortall enennies, the father and mother at deadly foode with their owne of-spring; all ready to murder one an other, for every bitte that any of them put into their mouth; so farre did the extremity of
hunger,

hunger, abolish all feeling of naturall affection: yea and that which is more, man vvas enforced to chewe beastes dunge, and after they had eaten vp the flesh to take their repast vpon their most filthy excrementes. Others fishing & raking in the sinckes & chanel, from thence gathered, though for to thinke most detestable and beastly, yet to them in those termes not vnpleasant foode. Some fedde vpon the leather of their bucklers, & shooes: others on trampled and broken hay. Finally men vsed to all variety of viande & delicious fare, were now driven to so base and abhominable diet, as the brute beastes them selues by nature would abhorre. I leaue it to your consideration what mortality & strange diseases this famine was likely to breed. But yet beside this, were there at the same time such ciuill mutinies, such domestically vprores amongst them selues, that euen *Titus* their mortall enemy, who lay in sight about their City, hearing of their mutuall slaughters, for all his vnplacable enmity, was deeply moued with compassion, saying that they needed no fo-reyne enemies to worke their confusion,

so

so bloudy were the tragedies they raised among them selues. Neither was this the greatest of their miseries. For afterward beside the vnmercifull hauocke, that the Romaines made of the Iewes, when the City vvas taken, there vvas found another thing, that bred occasion of a greater and most cruell massaker. For the Iewes vnwilling to enrich their enemies with their treasure, and thinking to saue somevvhat from the generall spoyle, swallowed into their bodies so much gold, pearle, and pretious stone, as nature would beare: which thing the Romaines afterward finding out by their excrementes, they left rifeling their houses, and in most barbarous sort beganne to ransacke their bodies & bowels. So that whereas they thought their bodies their surest coffers, they found by a rufull experience their owne folly; vvho vvhen they might vvith their treasure haue redeemed their liues, they so horded it vp, that neither they could vse it to their owne profit, nor the enemy spoyle them of it vvithout spilling their liues. Finally besides battering downe the walles: the defacing
of

of the City: the burning of the Temple; there were as *Iosephus* reporteth, partly by famine, partly by the sword, put to death an eleauen hundred thousand Iewes, besides fourscore and ten thousand other, the reliques and only remnant of that nation, that were scattered & most miserably dispersed into diuers partes of the world. And the glory of the Temple after an eleauen hundred yeares standing, and the people of all other most famous, strong, and glorious, after the honour of so many ages, ended in this most shamefull and opprobrious sort. Much like vnto this was the destruction of *Carthage*, vvhich after seauen hundred yeares glory and majesty, was in the end ouerthrowne, the walles were turned into dust, and the City burning continually for the space of seauenteen dayes together, had not only the buildinges and treasures thereof consumed into ashes, but was also a funerall pile to the Queene and her two Sonnes, and diuers other desperate multitudes, that rather chose to be fuell of their country fire, then captiues of their foreyne enemies. Of which *Orosius* saith, *Nonisime mis*
ericis

miseris ciuibus passim se in ignem vltima desperatione iacentibus, vnus rogus tota ciuitas fuit: cui etiam nunc situ parua, manibus destituta, pars miseriarum est, recordari quid fuerit. In the end the wretched Citizens euery where throwing them selues with a finall desperation into the fire, the whole City became a funerall fire, and being now left smale in situation, and bare of walles, it is a part of the misery thereof to heare what it hath beene. It were infinite to exemplifie the desolations, ruines, and calamities, that by warre haue fallen vpon all nations, and prouinces; and euery History and Chronicle of former times, yea the very experience of our dayes, giueth so large prooffe & notice of them, that none can be ignorant howe terrible a scourge it is, hauing in it no smale resemblance of the eternall horroure of hell. And thus it appeareth howe mans offence, by man hath beene reuenged. Let vs now see, howe the whole world hath conspired to the just punishment of Gods enemies. And first to beginne vvith the earth, what a terrible instrument of Gods iustice hath this element beene? All

Achaya

Diodo lib. 15. Strab. lib. 8. *Achaya* was so strangely shaken with an earthquake, that two Cities *Bura* and *Helice*, were swallowed vp. An other also happened in *Traians* time, which in *Asia* ouerthrewe fowre Cities, in *Greece* two, and three others in *Galatia*. About the same time was great part of *Antioch* in like manner ouerthrowne. In the ninth yeare of *Titus* and *Vespasianus*, three Cities of *Ciprus* were by the like accident destroyed. I omit the earthquake of *Constantinople*, *Rhodus*, and *Caria* though all memorable for terrible effectes. I will not speake of the horrible breach, and gaping of the earth, that happened in *Rome*, out of which vamped so vntolerable a stench, that the very birdes that flewe over it fell downe dead, which by no other meanes could be closed vp, but by the deuouring of a man, that voluntarily leaped into it. I omit diuers other wonderfull calamities, which the earth by Gods permission hath occasioned, to giue vs to vnderstand, that we ought not so much to marueile at our present afflictions, as muse at Gods mercy, that vve being attaynted vvith the like crimes, vve are not swallowed

vp

vp quicke, with our families, houses, children, and goodes, as the sinners of former ages were. Neither haue fewer vexations happened by means of the water. For to say nothing of Noe his fludde, that left in the whole world no more but eight persons alieue, destroying Cities, Townes, men, and beastes: there haue also since that time happened other inundations, though not so generall as that, yet doubtlesse such, as testified sufficiently Gods deepe and immortall hatred against sinne. Of *Ogigius* Aug. dec. i. lib. 18. fludde vve reade that it wasted all most all *Achaia*. *Deucalions* deluge consumed Orofi lib. 7. cap. 1. greatest part of *Thessalia*. And *Diodorus* Diod. lib. 2. writeth of an Iland in *Aegipt* called *Pharos*, that vvas altogether couered and drowned vvith a straunge irruption of waters. I vvill not reckon the ouerflowing of Riuers, yea of litle brookes, that by continuall raine and snowe swelled so high, that they haue drowned many Cities, destroyed many Townes, spoyled corne and cattell, and left behinde them most rufull monumentes of Gods deserued indignation. Howe often also and howe daily see we, howe by diuers alterations

alteration the ayre hath beene a meane to chastise mens iniquities. What wracke & hauocke hath beene made by stormes and tempestes ? what terrible & frightfull casualties by thunder ? what strange mortallity, by pestiferous vapours and exhalations, corrupting and infecting the ayre, and breeding infinite diseases in mens bodies ? *Eusebius* writeth that *Æthiopia* was so pestered with the plague & infectious diseases, that it was almost brought to vtter desolation. *Rome* in *L. Genucius* and *Q. Sernulius* consulship, by an infectious vvinde vvas two vvhole yeares consumed with so generall a pestilence, that all the inhabitantes were either dead, or by extreame leanenesse left in as good as deadly termes. Yea & in *L. Cecilius Metellus*, and *Q. Fabius Maximus Senerinus* time, the infection & mortallity was so great, that first there were not enowe to bury the dead, and in the end there were none at all. In so much that great howses were voide of liuing, and full of dead bodies, furnished with ample patrimonies, but without any to enjoy them : yea the misery grewe to so lamentable an issue, that not only, there could

Euseb.

Oros. li. 3.
cap. 4.

Iul. Obsequens.
Oros lib. 4.
cap. 4.

could no man live in the City, but not so much as approach vnto it, so vntolerable was the stench of the dead carcasses, rotting in their houses, and in their owne beddes. Neither was that wonderful punishment of God, shewed in *M. Plautius Hipsæus*, and *M. Flaccus* dayes of lesse terror. For when throughout all *Africa*, there swarmed innumerable multitudes of *Locusts*, which deuoured not only the corne, fruites, herbes, leaues, & twiggess: but euen the barke of trees, and dry wood, being lifted all from the earth with a sodayne tempest, and gathered into globes, they were caried in the ayre a long time, & in the end drowned in the *African* Sea: which afterward casting them by huge heapes vpon the shoares, there rotting and putrifying, they breathed out so noysome and pernicious a saueur, that the very beastes, and birdes dying, and corrupting in the fieldes, greatly increased the former annoyance. And as for men in *Numidia* where then *Micipsa* raigned, there died eight hundred thousand, and about the Sea coastes toward *Carthage*, & *Vtica*, two hundred thousand more, and in *Vtica* it

I j.

selfe

felfe thirty thousand souldiers: the death also was so sodayne that in one day, and by one only gate of this one City, there vvere carried out fifteen hundred of the younger sort. And thus the multitude of vermine, that could not alieue haue beene endured, was much lesse tolerable when it was dead, and the perishing thereof destroyed all thinges, which they could haue consumed, if they had liued longer. Which most detestable infections, being conceived, encreased, and fostered in mens bodies, by breathing and drawing in the corrupted ayre, we see howe seuerer a whip of Gods justice it hath beene, and that of Gods great mercy it proceedeth, that we liuing therein so long, haue beene thereby spared from part of like rigorous punishment, our sinnes being so grievous that they deserued, not only this our present, and in comparison very smale aduersity; but the most bitter portion of the forenamed vengeance. Nowe if we consider, vvhhat desolate effectes the fire hath wrought, not only in hell and purgatory, where the torment thereof is vnspeakeable, but in this very life:

we shall finde them, no lesse fearefull argumentes of Gods justice, then haue beene touched before. For to omit the ordinary casualties, vvhereby many Townes & Cities haue beene by Gods permission vtterly consumed. To omit also the burning of *Constantinople* by fire descended from the element, in *Arcadius* his time: the ouerthrowe of a great part of *Rome* walles by lightning: the burning of many partes of the same City by sodayne fire, vvhich no man knoweth from vvhence it issued. To omit the straunge judgements of God vpon diuers Tyrants, Persecutors, and wicked persons by thunderflashes: I vvill only set downe some other extraordinary, and notorious declarations of Gods severity, shewed by fire in most terrible sort. In a place of *Italy* called *Ager Calentus*, vvith a sodayne breach and opening of the earth, there burst out a most horrible flame, burning continually for three dayes, and three nightes, turning many akers of ground, and all that vvvas in them into ashes, not sparing so much as the very rootes of the trees. Howe often hath Mount *Aetna* in

I ij.

Sicilia

Orosi. lib.

3. cap. 3.

Orosi. lib:

4. cap. 4.

Idem ca 11.

Idem lib. 4.

cap. 4.

Sicilia, not only belched out huge flakes and globes of fire, throwing them on euery side very farre, to the great ruine & consumption of cattell, corne, townes and villages, but also burst out vvith whole fluddes of fire, which turning all thinges where they passed into ashes, haue both terrified vvith their horrible sight and smoake, and made a most lamentable waste and spoile, to the inhabitantes vtter vndoing, besides the inconuenience vvwhich they bredde farther of, by the filthy saueur and inflaming of the ayre? This scourge hath the City *Catana*, and the adjoyning places felt so grieuously, and that more then once, that all the houses thereof being couered and oppressed vvith heapes of burning ashes, the *Romans* vvwere contented to release them tenne yeares tribute, to repaire the vnestimable damages of one such irruption. But of all other, that was most notorious, which *Iulius Obsequens* and *Orosius* write of the lland *Lipara*, vvwhere as though hell mouth had beene open, not only the earth, but euen the Sea it selfe boyled, with such excessive heate, that euen the very rocks were

Orof. lib. 5. cap. 10.

guens and *Orosius* write of the lland *Lipara*, vvwhere as though hell mouth had beene open, not only the earth, but euen the Sea it selfe boyled, with such excessive heate, that euen the very rocks were

were burnt & dissolved, the pitch of the shippes melted, & the bordes scorched, the fishes turning vp their bellies, sodden in the same waters and seas, wherein they were bredde: the men also that could not flie very farre from that place, stifled, and their bowels burnt vvithin them, so miraculously was the ayre inflamed. And to passe from heate to cold, we reade that fowre thousand souldiers, who at the siege of *Asculum* fledde from *Pompeius*, were vpon the top of a mountayne frozen so stif, that standing there in the snowe with their eyes open, and their teeth bare, no man could otherwise perceiue they were dead, but only by wante of motion. It were to long to rehearse the inuasions of vvilde beastes, though (as *Diodorus* writeth) diuers Cities of *Libia* were disinhabited by the continuall incursions of *Lyons*. And *Titus Liuius* reporteth of a serpent of huge size, that deuoured a great multitude, bare downe and crushed a number, and with his poysoned breath wrought the bane of diuers others; howe be it in the end it was by *Regulus* armie and engines, after losse of many Souldiers overcome.

I iij.

Which

Diod. lib;
4 cap. 3.

Which prodigious and fearefull examples, ought to put vs in minde of Gods singuler mercy towardes vs, that neither he nowe wanting the like aboundance of fire, cold, wilde beastes, and horrible monsters, nor we the like abomination of sinnes, no lesse worthy to be in the same manner chastised, he is contented notwithstanding, to abate our deserued hyre, and with a fatherly pity, rather to giue vs a warning not to offend hereafter, then a scourge for our former trespasses. I will not enlarge my selfe, howe the heauens by concourse of planets, & diuers pernicious influences, haue caused no smale misery. Amongst others let that only accident suffice, of the extraordinary broyling and parching of the Sunne through the whole world, mentioned by *Plato*, vvhich the vaine Poets not acknowledging as a worke of Gods omnipotent hand, framed vpon occasion thereof, the ridiculous fable of *Phaeton*. I will not also stay to shewe howe the Angels both good & badde, haue beene executioners of Gods indignation: of these let the Scripture suffice. Of the good it saith: *Exultationes Dei*

Plato.
In *Timeo*:
Orosi lib.
1. cap. 11.

Psal. 149.

in gutture eorum, & gladii ancipites in manibus eorum, ad faciendam vindictam in nationibus, increpationes in populis. The prayſes of God in their mouthes, and two edged ſwordes in their handes, to doe vengeance vpon nations, and correction among the peoples. Examples of their actions in this behalfe, we haue many. For who killed with the plague threescore & ten thousand, for *Dauids* numbring of the people? who in one night ſlewe a hundred fourſcore & five thousand *Aſſyrians*? who whipped *Heliodorus* for robbing the temple? who ſtrake into *Herode* that horrible diſeaſe, whereby he was eaten with vermine? Finally who powdered thoſe ſcourges on the world, where of *S. Iohn* ſpeaketh in the *Apocalips*, but *Angelus Domini*, the Angell of our Lord? Of the badde Angels beſides the diuers examples in the Scriptures, of thoſe that tormented *Saule*, afflicted *Iob*, choaked the ſeauen husbantes of *Sara*. Of theſe that are called *Spiritus procellarum*, and *Principes*, & *Potestates tenebrarum harum*, that like roaring *Lyons* goe about ſeeking, whome they may deuoure: and for their diuers miſchiefes, that they

1. Reg. 24.

4. Reg 19.

2 Mach. 3.

Act. 12.

1. Reg. 16.

Iob. cap. 1.

Tob. 6.

Pſal 148.

Ephes. 6.

1. Pet 5.

I iij. worke

Plal. 90.

worke vs, are called sometimes *Dragons*, sometime *Lyons*, otherwhiles *Serpentes*, *Adders*, & *Basiliskes*: besides these (I say) the daily experience of possessed persons, of sorceries, witchcraftes, and enchauntemēts wrought by their meanes, giue vs sufficient intelligence, of their manifold scourges: which had God permitted them, agreeably to our desertes and their malice, to haue practised vpon vs, we would haue thought our present distresses, fauourable and gentle corrections, in respect of their vnnmercifull and hellish vsage. But thus we see howe truly it is said in the booke of wisdome.

Sup. cap. 5.

His anger shall take harnesse, & arme all creatures to the reuenge of his enemies: he shall put on iustice for his breast plate, & shal take for his helmet certayne iudgement. He shall take equi-ty as an vnpregnable buckler. He shall sharpen his dreadfull wrath into a sseare, and the world shall fight with him against the senselesse persons. His throwes of thunder-boltes shall goe directly, and shall be diuē as it were from a well bended bowe, and shall hit at a certayne place. From his stony anger shall fall haile showres, the waters of the Sea shall be enraged against them, and the fluddes shall roughly con-

ciore.

cure. Against them shall the spirit of might stand, & like a whirlewinde shall diuide them, and shall bring all the land of their iniquity to a deserte, and shall ouerthrowe the seates of the mighty. Nowe therefore considering the rehearsed penalties, and heavy scourges, and remēbring that they were not meere casualties, but permitted and procured by the omnipotent hand of God, soueraigne Moderator of all creatures, and vmpere of mans transgressions: Considering on the other side, that doubtlesse the least mortall sinne, that we haue committed, deserueth not one, but al the said punishments, yea and a thousand times more: let vs not thinke it much, that of so huge a heape of miseries, a least part thereof is happened to our lot, but rather let vs rest astonished, and marueyle at the secret iudgmentes and mercies of God, that he being still of like justice, hability, and power; the creatures as much at his commaundement, rule and obedience; our sinnes as many, as horrible, and as worthy of reuenge: neuertheless the same thinges are helpes and comfortes vnto vs, that were scourges and most cruell torturers

to

to our forefathers. When two guilty wretches are cōuented before the same judge, for crimes of like tenour & quality, if the one be condemned to endure the extreamity of the lawe, hath not the other great cause to tremble and quake, yea and vndoubtedly to looke for the same entreaty? But nowe if contrary to his desertes, the judge mitigate his sentence, and in liewe of a rigorous chastisement appoint some far more easie, then that which to his fellowe was allotted: hath not hee rather great cause, to be grateful to the judge, for the benefite of his deliuey, then any way to murmur or repine at his verdict? How then can we hauing so many examples of condemned persons, for the like sinnes whereof we are also guilty, but highly prayse the mildenesse of our heavenly judge, that hauing so hardly vsed others, he hath mercifully spared vs, and relented the heauy hand of his iustice, to lay so easie a burden vpon vs? Yea when we either looke vp to heauen, or downe to earth, or on the ayre, fire, or water about vs, remembring howe terrible they haue beene against others,
howe

howe can we but muse howe they haue
 beene withheld from wreaking vpon vs
 the like indignation? But to passe from
 preambles to the thing in decde, from
 shadowes to the truth, from gentle war-
 nings to the penalty it selfe: I will leane
 the reuenge of sinne, shewed in this life,
 & come to that which is prepared in the
 next, in respect whereof al the foremen-
 tioned miseries, are but very smale re-
 semblances, & forerunning signes. This
 we may gather of Christs owne wordes
 who reckoning all these calamities, say-
 ing. *Nation shall rise against nation, and king-* Mat. 14.
dome against kingdome, & there shall be great
earthquakes in places, and great pestilences, & Luc. 21.
famines, and terrours from beauen; and there
shall be signes in the sunne, moone, and starres,
and vpon earth distresse of nations, for the con-
fusion of the sound of the sea & wanes, men wi-
thering for feare, & expectation what shal come
vpon the whole world, for the powers of beauen
shall be moued. Having (I say) reckoned Mat. 24.
 all these, he addeth: *Initium autem dolorum* Mar. 13.
hæc. These are but a beginning of the
 griefes: as who would say, these won-
 ders, and straunge euentes, are but pro-
 gnostications of thinges to come, as a
 smoake

The tor-
ment of
hell.

smoake in respect of a terrible ensuing fire, and like a mustering of souldiers before the sadde battaile. What therefore vvill the paynes be, that these beginnings portend, and howe rigorous a sentence, that hath so fearefull remonstrances before the judgement? But least I be to tedious, I will not stand to make a full declaration of the tormentes of the next vvorld, but only briefly touch so much thereof, as may be ynough for vs to ghesse at the rest. And first, not only these aforesaid afflictions, or at the least the terrour and payne thereof, but all other paynefull and vnpleasant thinges, that are in this vvorld scattered, and dispersed in diuers places, and creatures, shall be there vnited and joyned to the reuenge of sinne. And that in such sort, that whereas here diuers of them, are sufficient alone to worke our temporall death, and he that hath indured one, is past feare of sustayning any other; there euery sinner shall sustayne them all, in farre more cruell manner, then any of them can here punish: and besides them also infinite other panges, proper and peculier to hell. So that whatsoever there

there is in the whole world, or euer hath
 beene or shall be, that can payne sight,
 hearing, sent, taste, or feeling; what dis-
 ease or vexation soeuer can here tor-
 ment the hart, the head, joyntes, bones,
 sinnewes, veines, or any parcell or mem-
 ber of our body; whatsoeuer can most
 or least trouble or annoy our will, me-
 mory, or vnderstanding or any powre
 of our minde: all these and a thousand
 times more, shall joyntly at one instant,
 and that for euer, most vnmercifully tor-
 ment each sinner in euery part of body
 and soule. And to descend to some par-
 ticulers. First, if we consider the place,
 the very names thereof may giue vs to
 vnderstand howe miserable a thing it is
 to be thrust into it. It is called *a bottom-
 lesse depth, or pit, a profound lake of the wrath
 of God: outward darcknesse: a pond burning
 with fire and brimstone: a well of perdition: a
 huge Chaos of confusion: a prison: a fornace of
 fire: and is by Iob thus described. An ob-
 scure land, couered with the fogge of death: a
 land of misery and darcknesse, where the sha-
 dowe of death, & no order but euerlasting bor-
 row inhabiteth. Neither (as S. Cirill noteth)*
 can any deliuer him thence by flight, nor
 prouide

Apoc. cap.
 20. & 21.
 Mat. 8.
 Apoc. 20.
 Psal. 54.
 Luc. 16.
 Psal. 20.
 Iob. ca. 10.

Ciril. in o-
 rat. de exi-
 tu anime,

provide any escape, because he is fast shut vp. The prison wal is vnsuperable, the gayle full of darcknesse, the fetters vnfoluble, the chaynes able by no force to be vnfastened; finally whatsoeuer can make any place odious, and detestable, shall be all there vnited, to store that roome with furniture, fittest for sinners desertes. Neither shall the comfortes of the company any vvhit relieue the discomfort of the place. For first they shall

Mat. 25.

haue the *Diuell* and his *Angels*, in most horrible and frightfull shapes, vvvhich howe fearefull they shalbe may be gathered by the wordes & description, set

Iob 41.

downe in *Iob*. *Who* (saith God) shall open the gates of his countenance, throughout the compasse of his teeth appeareth feare. His body is like founded shieldes, compacted together with scales, pressing one an other: His needling is like the blasing of fire, and his eyes like the eyeliddes of the morning. Out of his mouth come lampes like flaming torches of fire. Out of his nostrilles issueth smoake as out of a kindled boyling pot. His breath maketh the coales to burne, and flame goeth out of his mouth. In his necke shall remayne his strength, and before his face goeth needinesse. His hart shall

shall be hardened like a stone, and pressed
hard together like the hammerers anvil. In
hell (saith *Cassianus*) dwell the hideous *Cassian. in*
fiendes, vvhose armes are like *Dragons* conf. Thee
heades, vvhose eyes shoote out fiery par. 3.
dartes, vvhose teeth sticke out like *Ele-*
phant tuskes, and sting to their torment
like *Scorpions* tailes: finally whose sight
strikerh terrour, dolour, and death into
the beholders. Of men out of this world
they shall haue (as Saint *Iohn* noteth,) *Apoc. 1:8*
the timorous, incredulous, accursed, murder-
ers, fornicators, witches, idolaters, and liers,
to whome *S. Paul* addeth adulterers, effe- 1. Cor. 6.
minate, sodomites, theeuers, couetous persons,
dronckardes, raylers, and extortioners, the
very rissas and dregges of mankinde.
Neither is here an end of their number.
The Prophet *Esay* yet telleth vs of *Isa. 13:*
more: there saith he shall the beastes rest,
and their houses shall be filled with *Dragons*.
There shall *Struthions* dwell, & the *Apes* shall
leape. There shall the *Skrychboules* giue an
Echo in the houses, and the *Swens* in the Tem-
ples of their pleasure. O vnhappy place
and more vnhappy company, vvhath
tormentes in this life come neere to a-
ny of these miseries, and yet howe often
(alas)

(alas) haue we deserued them both, and a great deale more? But peraduenture there is either some pleasant sight, some comfortable talke or musicke, some sweet odores, or delitious juncates, or other pleasures of the body, that abate the horreur of the place and company. Alas and what are their sightes, but the diuels in hydeous & monstrous formes, their most feareful & threatning shapcs, their barbarous & spritish cruelty, their vnmercifull rending, worowing, slaughtering, scourging, and torturing / the tormentes of others, and especially their fellowes in sinne: aboue them an vnplacable iudge: vnderneath them an vnquencheable fire: about them vnfatigable tormentors: on each side desperate & miserable company: euery where vneuitable and endlesse tormentes. Finally (as *Isidorus* saith) *Ignis gehenna lumen habet ad damnationem, vt videant impii vnde doleant, non habet ad consolationem, ne videant vnde gaudeant.* The fire of hell hath light to damnation, that the wicked may see whereof to be sorry, but it hath no light to their consolation, that they may see whereof to be solaced. There shall be confusion

*Isidor. lib.
1 de sum-
mo bo. c. 31*

confusion of most frightfull noyses; for their musicke, there shall be the horrible terrour of thunder, windes, stormes, and tempestes, the raging of the Seas, the horrible roaring of the Diuels, the sparkling of the flames, the cursing and blasphemies of the wicked, the weeping and gnashing of teeth, continual skriching, howling, sighing, and sobbing; continuall hissing, barking, grumming, and bellowing, vvith all other odious and fearefull noyses: woe, ~~re~~, and alas shall euerlastingly fill their eares, and this shall be their harmony, to recompence the disordered abuse of their hearing in this life. Neither shall their sent be free from most noysome saouours. For besides the stench of the fire and brimstone, besides all the filth & corruption of this world, that in the later day shall (as some hold) be voyded into hell, as the chanell and sincke of all vncleanesse: the very bodies of the damned shall be more vnsauery then any carryon or dead carcase; and being there so pestered and crammed together, that they shall lie scrawling vpon one an other like heapes of frogs or toades, mingled with serpentes, bask-

K j.

likēs.

p 118

likkes, and other most vgly, & vncleane
 wormes and vermine : we may easely
 ghesse vwhat their torment shall be in
 that behalfe. Nowe for their taste, what
 comfort can it yeald when the rehearsed
 annoyances be, yea vwhat discomfort
 shall it adjoyne, to the former miseries?
 And of this is set in *Iob*. *His bredde in his*
belly shall be turned into the gall of cocatrices,
he shall vomit out the riches which he hath de-
noured, and God shall pull them out of his bel-
ly, he shall sucke the head of a cocatrice, and
the tongue of the Viper shall kill him. Their
 mouth shall continually be stuffed, and
 farfed full of abhominable poyson, and
 filth most bitter, sower, salte, and loath-
 some. Their lippes, rooffe, tongue, and
 gummes perpetually tormented vvith
 gnawing venemous vvormes, vvwhose
 taste shall be as paynefull as their tea-
 ring. Finally their whole body nowe
 freeeing in snowe, now broyling in fire,
 mangled by wormes & tearing fiendes,
 whipped and harried by the Diuell, and
 perpetually tumbled in fire and brim-
 stone, amiddest that masse of carcases
 and monsters, vwhat an vnresty bedde
 and vtollerable torment shall it feele

Iob 20.

p 353

in euery part ? And loe if vve remember, this very body of ours, that vve now beare about vs, and whose present misery we so much lament and thinke so grieuous, deserued to haue beene in all these vnspeakeable paynes, since the time vve committed the first mortall sinne in all our life, vntill this instant & for euermore : yea and in much more miserable tormentes of minde. For our imagination should haue beene in continuall frightes, and feares of the present terrours, and paynes. The vnderstanding vexed with a desperate, and obstinate conceipt of Gods vnplacable iustice, of the eternity of these paynes, and of the losse of euerlasting felicity. The memory also pestered vvith remembrance of the joyes past, and sorowes present, comparing euery senses pleasure with the incumbent payne, and the opportunity that was once offered to auoyde those punishmentes, of whose releasing there neither now is, nor ever will be any sparke of hope. For (as Saint Gregory saith) the damned suffer an end without end, a death without death, a decay vvithout decay, because there

Greg lib 9
mor. ca. 48.

K ij.

death

death euer liueth, their end alwayes be-
 ginneth, and their decay neuer ceaseth.
 But they are alwayes healed to be newe
 wounded, alwayes repared to be newe
 deuoured. They are euer dying and ne-
 uer dead, a perpetuall pray neuer con-
 sumed; eternally broyling and neuer
 burnt vp. Nowe therefore if there be a-
 ny man so innocent, that he may say:

1. Cor. 4. *Nihil mihi conscius sum, mundum est cor meum.*

My conscience accuseth mee of no-
 thing, cleane is my hart, and so assured
 of his integrity, that he may vaunte:

Iob 27. *In tota vita mea non reprehendit me cor meum.*

In my whole life my hart hath not re-
 prehended me: such a one might mer-
 uayle with some ground, why he should
 be so afflicted, though if he way howe
 S. Paul, who said the first, and Iob who
 vttered the last wordes, were tormoiled,
 he might thinke him selfe as well wor-
 thy of their troubles, as either of them:
 howe much more being one from his
 childhood, fleshed & nouseled in sinne,
 as most of vs be, hath he rather cause to
 meruaile why he is not in hell, then why
 he is in prison, why he is not rather con-
 demned to the eternall losse of heavenly
 treasure,

treasure, then to the temporall losse of a fewe worldly goodes: finally why he is not adjudged to a death, that is an vnhappy beginning to a more vnhappy progresse, and no ending; then to a death, that ending all misery, beginneth an endlesse felicity?

CHAPTER 6.

That the cause we suffer for, is the true Catholike faith.

BUT nowe to come to the principall drift of this my discourse, for a mo-
 tive to comfort you in your tribulation, what more forcible thing can I set before your eyes, then the cause of your persecution: the honour of your present estate: and the future rewarde of your patient and constant sufferance? First, the cause which you defend, is the only true and Catholike religion, that which impugneeth you, is erroneous and blasphemous heresie. Our weapons in this action, are prayer, fasting, exhortation, and good example. We defend that Church, vvhich is by all antiquity a-
 uouched, by the bloud of infinite Mar-
 tirs confirmed, by the Heretikes of all

The first
 cause of
 comfort.

ages gaineſayed, and by all teſtimonies moſt vndoubtedly approued. We defend that Church of Rome, to which (as

Cypr. lib. 1. *S. Cyprian ſaith*) *Perſidia non poteſt habere acceſſum*: Miſbeliefe can haue no acceſſe.

Ep 3.
Hier. lib. 3. *Whoſe ſaith S. Hierome affirmeth, Praſtigias non recipere, & etiamſi Angelus aliter annuntiet, quam ſemel pradicatum eſt, Pauli auctoritate munit, an non poſſe mutari.* To receiue no forgery, and though an Angel teach any otherwiſe then hath beene once preached, garded with *S. Paules* authority, it can not be chaunged. We defend that Church of Rome, which (as *Cirillus* ſaith) *Ab omni ſeductione, & haeretica circumuentione manet immaculata.* Remayneth vnſpotted from all ſeducing, and hereticall circumuention. Of vvhich

Ciril. apud
D. Thom.
in cat.

Matt. 16.

Theod. Ep.
ad Renat.
p. ref. Roma

Ruffin. in
expof. Sim
boli.

Theodoretus writeth, that *Semper haeretici factoris experts permansi.* It hath alwayes beene cleere from ſtench of hereſie. We defend that Church of vvhich *Ruffinus* noteth. *In Eccleſia vrbis Roma neque hereſis vlla ſumpſit exordium, & mos ibi ſeruatur antiquus.* In the Church of the City of Rome, neither hath any hereſie taken the beginning, and the auncient cuſtome is there duly obſerued. Of vvhich alſo

Gregory

Gregory Nazianzen obserueth, that *Vetus Roma ab antiquis temporibus habet rectam fidem, & semper eam retinet, sicut decet urbem, quæ toti orbi præsidet, semper de Deo integram fidem habere.* In old Rome hath the true faith, euen from the times of our forefathers beene kept, and it alwayes retayneth it, as it is fit for a City, that ruleth the vvhole vvorlde, to haue euermore a sound faith of God. We defend not a Church singled from others, not the dismembred Church of *Arrius, Berengarius, Luther, or Caluin*, who as they haue their seuerall names from their seuerall founders, so are they knowne thereby (as *Lactantius* and *S. Hierome* note) to be no longer members of Christ, but the Sinagogue of Antichrist. But we defend the Catholike Church, whose name (as *S. Augustine* is witnesse) no Heretike dareth for shame clayme as proper to his owne sect, hauing of al ages and persons beene euermore accounted the knowne style of men of our profession. We defend a Church founded by Christ, enlarged by his Apostles impugned by none but Infidels & condemned Heretikes: vvhose Doctrine

Greg Nazian. in cat. de vita sua.

Lactan lib. 4. cap. 30. Hier. cont. Luciferan. in fine. Augul. lib. cont. Ep. fun. cap. 4.

K iij.

can

Iliricus.

can be deriued from no late author, neuer conuincd of nouelty, neuer touch-
ed with variablenesse, chaunge, or con-
trariety in essentiall pointes of beleefe.
This *Iliricus* our professed enemy, hath
in his *centurias* sufficiētly shewed, where
from age to age he setteth downe the
sayings of the Fathers, that manifestly
approoue our faith, howebeit maliciously
he termeth them, *nauos Patrum*, the
wennes or wertes of the Fathers: and
yet for his owne Doctrine, he can not
finde in all antiquity so many sound and
vnblemished places, as the vvertes be,
which he findeth for the confirmation
of oures. And therefore well saith *Vin-*
centius Lirinensis, that our religion imita-
teth the course of our bodies. For
though there bee great difference be-
tweene the flowre of childhood, and the
ripenesse of old age; yet is it the same
man that was then younge, and is now
old: and though the partes of childrens
bodies, be neither so bigge nor stronge,
as they be in the full groweth; yet are
they the very same, equall in number,
and like in proportion, and if any haue
altered shape vnagreable to the former,

or

or be increased or diminished in number, the vvhole body either vvaxeth monstrous or weake, or altogether dyeth: so ought it to be in Christian doctrine, that though by yeares the same be strengthened, by time enlarged; and aduanced by age, yet alwayes it remaine vnaltered, and vncorrupted. And though the vvheate cornell, which our forefathers haue sowne, by the husbandmans diligence hath sprong to a more ample forme, hath more distinction of partes, and is become an eare of corne: yet let the propriety of the wheate be retayned, and no cokle reaped vvhere the wheate was sowne. But nowe touching the Church that impugneth vs, as of all other heresies we can bring forth the late beginner; his newe Doctrine, either vnheard of before, or condemned in other Heretikes; his first adherentes; the generall opposition against him, of Councils, Vniuersities, and Catholike Doctors; variety and sodayne chaunge in Doctrine, and diuision of his Disciples, as of *Luther*, and *Caluin*, the world knoweth, and of other Heretikes all Histories doe reporte. And thus did

Tertullian,

Tertul. lib.
de prescrip.
Optatus li.
2. con. Parmen.
Aug. 3. con
Donat. ca. 2.

Tertullian, Optatus Mellemtanus, and S. Augustine with other Fathers, set downe a note to know them, by the demaunding the beginning of their beliefe, the cause of their long lurking, the origin of their Cathedral seate. We defend that church, which, notwithstanding the rage of the Jewes in her *Infancy*; the barbarous tyranny of Pagan Emperors in her *Child-hoode*; the outrageous persecutions of Heretikes in her *ripe age*; notwithstanding all other brutes, and encounters of Satan, and his Impes, hath alwayes remaind vnpregnable: yea the more it hath beene lopped and pruned, the more hath it shot out and flourished; the more it hath beene suppressed, the better hath it prospered: and like the Arke of *Noe* with the swelling of the waters, that haue drowned al other sectes, it was rather alofted & aduaunced to the view of all nations. For (as *S. Leo* noteth) the Church is not diminished vvith persecutions, but encreased; and our Lordes field is then alwayes best furnished with most abundance of corne, vvhen the cornels that are single in their sowing, are multiplied in their growth: which surely

Leo ser. de
SS. Petro
& Paulo.

surely could neuer be, vnlesse it were of
 God miraculously mainteyned. For (as
Gamael said.) If it were the council or worke *Act. 5.*
 of men, it would haue beene dissolued, but
 because it is the Church of God, the gates *Matt. 16.*
 of hell haue not beene able to preuaile against
 it, being the firmament and pillar of truth, as
S. Paul calleth it. *S. Chrysostome* also vpon *1. Tim. 3.*
 the forerehearsed wordes of *S. Mathewe*,
 saith, that God only was able to make,
 that a Church founded vpon one fisher
 and a base person, should not fall being
 shaken with so boistrous tempestes. For
 though the Catholikes haue beene tem-
 porally so weake: their number in re-
 spect of their enemies smale: the princes
 that haue impugned them most mighty:
 their decrees, menacings, and tor-
 mentes to suppressse them vntollera-
 ble: yet because they were built vpon
 a sure rocke, not all this blustering of
 windes, nor irruption of vvaters haue
 had power to ouer-flowe, or to beare
 them downe, but that in the end they
 haue had, and alwayes shall haue the
 vpper hand of Gods enemies. Neither
 can any say, that it is not our Church,
 but theirs that vvvas thus persecuted.

For

For there is no tyrannicall persecution, but hath alwayes beene most violently bent against the Sea of *Rome*, & against the *Pope* and his followers, in so much that of the *Popes* them selues, there have beene aboue thirty Martirs. Besides, if we reade all antiquity we shall not finde one, that hath suffered for any part of our aduersaries religion, but only such, as are by all auncient authors registred for damnable Heretikes: vvhetheras vve can alleadge them diuers that haue died, and beene persecuted for pointes of our beliefe, who haue euer beene since their deathes honoured, and acknowledged for Saintes by all Christendome, vntill *Luthers* time. For howe many Virgins for not breaking their vowe of Virginitie, haue beene cruelly put to death? vvhich if they would haue consented to marriage might haue easely escaped: as *S. Agnes* so highly prayesd by *S. Ambrose*, and diuers others. Howe many for cleauing vnto the *Pope* and faith of *Rome*, haue beene by the *Arrian* Emperors, banished & put to death? Did not *S. Albane* die for receiuing a Clergy man, and *S. Thomas* of *Canterbury* for defending the liberty

Amb. ser.
90.

liberty of the Church against vsurped authority? Were not diuers put to death in *Coproninus* time for defending Images? Finally, howe many Monckes, Heremites, and Religious men, whome our aduersaries disclayme from their religion; howe many (I say) haue beene Martired for their faith, as *Palladius*, and *S. Damascen* write? Neither doe I reckon these in particular to exclude all the other Martirs: for doubtlesse as by their Histories is apparent in all persecutions none died Martirs, but of our faith: but I cite these particulars to shew that those generally in former ages haue beene accounted as Martirs, that haue suffered for these selfe same points, for the which we are nowe chiefly persecuted. So that it sufficiently appeareth, that both al the generall persecutions haue beene raysed against our Church, and that not withstanding al their cruelty, yet it endureth, and shall to the worldes end. But nowe on the other side, two hundred Arch-heretikes, brokers of newe sectes, that haue beene since Christes time, though they haue for a season flourished and preuayled, hauing Emperors, Bishops,

*Pallad. in
hit. Lantiac
Damal. in
vita Bar-
laam & Io-
sephat.*

and

and Potentates to defend them, infinite bookes and vvritings to diuulge their Doctrine, and all temporall aides to set them forward: yet we see that their memory is quite abolished, their names commonly vnknowne, their bookes perished, and no more mention of them then the condemnation and disproofe of their errors, recorded by Catholike writers. The same doubtlesse will be the end of *Luthers* nouelties, vvhich being but parcels of their corruptions, reuiued and raked out of obliuion, as heretofore they vanished with their prime denisers, so will they now with their late reuiuers. And we see this almost euen already verified, seing that among so many of *Luthers* progeny, there are found scarce any (and peraduenture none at all) that dare auouch or take vpon him the patronage of all his articles: yea and his Schollers are already so straungely sundred into most contrarious and diners sectes, that it is a most manifest token and proofe, that God is not the author of their opinions, seing he is only the God of peace, and not of dissention. For *Lindanus* long since, in his Dialogue named

Lindan. in
Dubitant.

named *Dubitantius*, reckoneth vp threescore and eighteen diuers sectes, sprong all since *Luthers* first preaching, and with those that are of later growth, they are now well neare a hundred, all different from others in essentiall pointes of faith, as in most of them *Pratcolus* sheweth. Which doubtlesse is the providence of almighty God in this, as it hath beene in all other heresies of former dayes, that the vnconstancy, variety, and so dayne change: the dissention of Doctrine and diuision of Schollers, both from their Masters and among themselves, should be a manifest argument, that their assertiōs proceeded of the spirit of errour, were mainteyned with the spirit of pride and obstinacy, and should be quickly ended by the spirit of discord & contradiction. This doth *Ireneus* ob-
Iren. lib. 1. c. 21. l. 1. c. 5.
 serue of *Simon Magus*, & of *Valentinus*; *S. Augustine* of the *Donatistes* & *Maniches*; *Epiphanius* of the *Marcionites*, & *Montaniste*; *Ruffinus* & *Hillarius* of the *Arrians*; and *Epiphanius* of the *Entichians*, who were scarce
Aug. lib. 1. de bap. c. 6. l. de 50 heres. 46. Epiph. lib. 1. cont. here. tom. 3. lib. 2. tom. 1. Ruffin. lib. 10. hitor. cap. 25.
 so soone sprong as they vvere spread into most contrarious branches, or as *S. Augustine* speaketh, in *minutissima frustra*,
 into

Hillar. li ad
Constant.
Eua. lib. 3.
& 4. histor.

into very smale mammockes. For why, when they once swarue from the compasse of the Catholike Churches censure, only allowing and interpreting the Scripture in the sense, that their single spirit suggesteth, as they be of diuers phantasies and humours, so fall they into diuers and sundry perswasions, and then not yealding to any vmpereishippe but their owne, they are past all meanes & possibility of agrement. Whereupon

Orig ho. 4
in Cantic.

Origines expounding the signification of that act of *Sampson*, when he bound three hundred foxes by the tayles, and tied fire in the midst, & sent them to burne his enemies come: so (saith he) must the true Catholike Doctor take the repugnant opinions, and contradictions of Heretikes, and by conferring them together, deduce thereby a conclusion against them, which may serue as fire to burne vp their owne fruites. And in deede there is nothing of more force to shewe their madnesse, then this presumption vpon their selfe arbitremēt, which is the cause of all their discord. For (as

Chriſt hom
in 4. cor.

S. Chrysostome noteth) As we would iudge one madde, that seing the smith take a redde

redde hot yron with his tongues, would aduenture to take the same in his bare fingers : so may we deeme both of the Philosophers, that went about to compasse our faith in their bare reason ; and of the Heretikes of our time, that aduenture vpon the credit of their single spirits, to decide all controuersies, and interpret Gods vvord, vvhich the cunningst smithes of all antiquity durst neuer handle but by the tongues of the Catholike Churches censure. And there fore as one taking the Kinges image, set forth with exquisite cunning, and with most choice pretious stones, by a rare workman, should chaunge it from mans shape, and the seemely fashon that it had, to the likenesse of a Fox or Dogge, vsing still the same mettall, and the same pretious jewels, though rudely & grossly disposed, and should then vaunt that this were the Kinges true portrature, so artificially wrought by the first worker, deluding the ignorant with the beaury, and glistering of the pretious stones : so doe the Heretikes (saith *Irenaeus*) that chaunging the faith of Gods Church in to the fables of their owne phantasie,

*Iren lib. 1.
cap 1.*

L j. seeke

seeke to set forth their follies, with the authorities and sayings of Gods word, applyed and wrested by their peruerse spirits against the true meaning, so the easier to blinde the simple. And as the Pirates vse in the darke night to sette lightes in the shallowe places, and hidden rockes, that the shippes by that directing their course, and thinking to finde some sure haven, may bee thus guilfully drawne to their ovvne ruine: so the Diuell (saith *Origenes*) setting the light of the Scripture and counterfaite piety, vpon the rockes of Heresies, allure the simple passengers of this life, to their ovvne perdition, vnder colour of truth. And therefore are vve vvarned, not to beleeue euery spirit: wherevpon Catholikes (the better to auoyde this variance, presumption, and malicious fraude of Heretikes, alwayes standing to the verdict of the Church, and her chiefe Pastor, to vvhome God hath promised the vnfallible assistance of his spirit) haue euermore defended vvith one accorde, one only faith agreeable to it selfe in all times, places, and persons, vvhich is the selfe same, vvhich

Origen. li.
10 in ep ad
Rom ca 14

we

we nowe suffer persecution for : where-
of we call all auncient writers to witnes,
who by their bookes, and many by their
bloud, haue before vs laboured in the
same quarrell, and confirmed the same
faith, though assaulted by other kinde
of enemies. But if comparison vvith
Saintes be not presumption, this for our
greater comfort may we say, that though
the cause of religion were alwayes ho-
nourable, yet is it in vs more worthely
defended, then of any Martirs of for-
mer ages. For they defended it either
against *Epicures* and *Heathens*, or against
the *Jewes* and *Rabbines*, or against some
one Heretike and his of-spring. But we
are nowe in a battaile, not only against
men of our times, who are both *Epicures*
in conditions, *Jewes* in malice, and *He-*
retikes in proud and obstinate spirits :
but against the vvhole rable and gene-
ration of al heretikes, that since Christes
time haue beene, and in a manner vvith
Satan the father of lying, and his whole
army : who albeit they be fast chayned
in hell, and there reape the fruit of their
blasphemies: yet haue these companions
of theirs borrowed all their weapons,

L ij. and

and reuiued some of all their heresies. So that encountring with these, we challenge al the old Heretikes into the field & must in one age susteyne a multitude of enemies, joyntly assaulting vs, euery one of the vvhich, haue in times past made worke enough for diuers Doctōrs in seuerall ages, according as they did rise one after an other. For we must defend that God is not author of sinne, against :: *Simon Magus*, *a Cerdon*, and *b Florinus*. We must defend that the whole Church can not erre, against. *c Nestorius*. That traditions are to be obserued, against *d Cerdon*, *e Arrius*, *f Eunomius*, *g Aetius*, *h Nestorius*, and almost all Heretikes. That only faith suffiseth not, against *i Aetius*, *Eunomius*, and *Simon*. That good workes are necessary, against *k* the same together with *Valentinus*. That man hath free will, against *l Simon*, *m Valentinus*, and *n Manicheus*. That the Fathers writings are of great authority, against *o Paulus Samosatenus*, *p Aetius*, and *Eunomius*. That sinnes are not alike, and Virginitie to be preferred before Matrimony, against *q Iovinian*. That Baptisme is necessary to saluatiō, against *r Manicheus*, *s the Eucytes* and

:: Vin cont.
proph her.
nouit.
a Iren. lib.
v cap. 29.
b L co flor.
apud Euseb
l. 5 his c 20
c Vinc. Lir.
d Iren. li. 3.
Tertull. de
prescript.
e Epiph her
69. Aug. l 5
cont. Max.
f Bas. de S.
sanct. c. 27.
g Epiphā.
her. 75.
h Bas. An-
cir. oratio.
habita in 7.
Synodo.

and *Philoponus*. We must defend the Sacrament of the Altar, against the *Donatists*, and *Arrians*, that trodde it vnder their feete, and gaue it to their dogges: against *Berengarius*, & the *Ichonomachie*, that made it but a figure of Christes body. The Sacrifice of the Masse, against *Manicheus*. The Priestes ornamentes, against *Pelagius*. Purgatory, against the *Armenians*. Reliques, chastity of Priestes, voluntary pouerty, and prayer for the dead, against *Vigilantius*, and *Acrinus*. The Vowe of obedience, against the *Lampetians*. Churches and Altars, against the *Eustachians*, and *Euchites*. We must defend Confirmation, against *Novatianus*. Confession, against *Montanus*. Matrimony, against the *Apostolici*. The Sacrament of Order and Priesthood, against the *Pepusites*, that gaue it to women. Lent and other appointed fastes, against the *Gnostickes*, *Eustathians*, *Aerians*, and *Iouinians*. All which men are by, *S. Augustine*, *Epiphanius*, *Ireneus*, *Tertullian*, and all antiquity registred in the Catalogue of cōdemned Heretikes. Finally, we must defend in a manner all Catholike truthes, against all hereticall

i Ang. her.
54. Clem. l.
5. recog.
49. 11.
k Iidem ibi
l Clem. l. b.
5. recog.
m Aug. her
11.
n Aug. her.
49. Hieron
prolog. dia
log. contra
Pelag.
o Euseb. l. 7
hist. cap. 6
p Basil. li. 1.
in Funom.
q Aug. her.
82. Hieron
lib. contra
Iouinian.
r Aug. her.
49.
t Theod. li.
4. h. ret. fab
s Greg. l. b.
4. mor. c. 3.
t Theodor.
dial. 3. circa
medium.
u Lanfranc
l. co. Beren.
v Sinod. 7.

x August. innouations . I am ashamed to say , that
 her. 49. vve are forced to defend that Christ is
 y Hieron.1. come, against the *Iewes* , that he is of the
 cont. Pelag same substance vvith his Father , and
 z Greg lib. *Homoousios* , against the *Arrians* ; yea and
 4 dial. 34. that there is any Christ or God at all, a-
 ::Hier. con. gainst the *Politikes* and *Atheistes*. Yet vn-
 Vigilant. doubtedly if euer there were any neede,
 * Epiphan. he. 55. Aug even when *Epicurus* sect most flourished
 her. 73. to proue a God, a hell, or a heauen, then
 a Damasc. surely is there nowe, vvhen heresie is
 lib. de 100. growne so ripe, and the infinite sectes
 her. here and diuisions so spread, beside new day-
 b Socrat. li. ly vprising, that the variety of religions,
 2. cap. 33. hath abolished almost all religion, and
 Da. sup. the vncertainty vvhich amongst so ma-
 c Theod. li. ny is truest, hath made the greatest part
 3. de her. of our Country to belecue none at all.
 fab. Yea and we see the liues, consciences,
 d Vide Pra & dispositions of men in this behalfe, to
 ecolum. be at such a stay, that should the Prince
 e Epiphan. but commaund them to adore *Maho-*
 her. 49. *met* , or renue the memory of the olde
 f Terrul. in Goddes and Goddesles : as *Iupiter* , *Iuno* ,
 icorpiaco. *Venus*, vvith the rest of that crewe, there
 g Socrat. li. vvould be thousandes as ready to em-
 2. cap. 33. brace them , and seeme as zealous in
 h Epiphan. their seruice , as nowe they be in a be-
 her 53. liefe
 i Hier lib.1. cont Iouin
 k Aug. de
 herel. ad

liefe of they can not tell vvhat them
 selues. And this in truth is the end, and
 last step that heresie bringeth men vn-
 to. Seing therefore that *Peters* shippe
 nowe sayleth, not against the winde of
 one euill spirit, or against the streame of
 one fludde of heresie, but against all the
 pestilent spirits of former ages, and a-
 gainst the mayne streame of all heresie:
 It is no lesse necessary, then glorious
 for vs, to employ our last endeouours to
 the defence thereof; and thinke our
 limmes happily lost: our bloud blef-
 sedly bestowed: our liues most honou-
 rably spent in this so noble and impor-
 tant a businesse. And howe beit it
 may seeme much, for men of one age
 to fight vvith the enemies of so many:
 for Catholikes of one beliefe, to en-
 counter vvith hoastes and armies of all
 sundry sectes: yet this comfort we haue
 to encourage vs, that first, as some
 medicines there be of such quality, that
 they are not only profitable for this or
 that disease, but haue a generall and
 common force against all: so (saith *Hil-*
larius) the Catholike faith not only a-
 gainst euery heresie, but against them al,

Quodauul-
deum.
1 Epiph. de
heret.

Hilar. lib. 2.
de Trinit.

L iij.

hath

hath so vniuersall a remedy, that neither the straunge kind of the disease can hinder it, nor the number overcome it, nor the variety deceiue it; but one *electuary* serueth it against al heretical pestilences, which is the vnfallible assistāce of Gods spirit. Secondly we fight against such as deriue their petegree from the offals and condemned castawayes of Gods Church, vvwhose vvweapons and vvardes hauing beene seuerally blunted, and broken by the Champions of former times, they are lesse able to offend vs, or defend their vnhappy posterity: Whereas on the other side, we are countergarded with the assistance of so vnvincible aides, that as hitherto they could neuer be discomforted: so is there no possibility that they should be hereafter. And first, what an assured defence of our cause haue we, by that continuall and neuer interrupted descent, and succession of Bishoppes in the Sea of *Rome* of whome from *S. Peters* time vntill this day, we are able from time to time to giue a certayne account, and to shewe of euery one the same beliefe, that they haue from hand to hand deliuered vnto

vs,

ys, without chaunge or alteration : as against the impious obloquies of Heretikes of our time , *Bellarminus* learnedly sheweth in the fourth booke of his first Tome, and third controuerſie . This (saith *Irenæus*) confoundeth al Heretikes, who were alwayes them selues the first, and often times the last pretended Bishoppes of their beliefe, neither lawfully descended from any Apostle, nor orderly installed in their Cathedral seates, but intruded by them selues without any vsuall creation. This same doth Saint *Hierome* , *S. Epiphanius* , and *S. Augustin* e oppose against sectaries for an vnconquerable engine, as in deede it is : especially if we consider, that after the decay of all other Patriarchall, and Apostolicall Seates, as of *Antioch*, *Alexandria*, and *Hierusalem*: after so many alterations, and violent chaunges of the temporall state of *Rome* , from Emperors to Kings of the *Gothes* , from them to Exarkes of the *Greekes* , and an other while to Consuls, & of these some by right, some raigning by vsurped authority : likewise after so many Massakers, sackinges, and overthrowes of the City it selfe; yet this succession

Iren. lib. 3.

cap 5.

Hieron. in continu. chron. Euseb. Epiph. her. 27. Aug. Ep. 165.

cession hath neuer fayled, the authority thereof neuer decayed, but hath alwayes continued and perseuered, as it shall doe to the end of the world. Secondly, what an assured prooffe of our religion against all the aduersaries Cauils, hath the Church of *Rome*, by the innumerable miracles, whereby God hath auerred the truth thereof, in diuers famous and holy men, adherentes and defenders of the same? For albeit the Diuell may worke some fayned vvonders, about mans reach, and yet in the compasse of other naturall causes; though also by inueigling & deceiuing our sense, or imagination, he may make that appeare a miracle which in deede is none: yet these thinges which surpasse the hability of any creature, and are only in the power of almighty God, neither the Diuell, nor any other can doe by naturall meanes, but only as the instrument and agent of God, chiefest & soueraigne cause thereof: as to giue sight to the blinde, to restore a limme to the maymed, to raise the dead and such like, vvhich men of our beliefe in al ages since Christ haue done. For to omit Christ and his Apostles,
to

to omitte also others of the Primitiue Church, we finde such as our aduersaries can not deny to haue beene of our Church, to haue vvrought very extraordinary miracles. First, those of *Gregory Thaumaturge*, of which *S. Basil*, *S. Hierome*, & *S. Gregory Nazianzen*: the straunge cures and raising of the dead, by Saint *Anthony*, *Hillarion*, *S. Martin*, and *S. Nicholas*, vvhich *S. Athanasius*, *S. Hierome*, *Sulpitius*, and other write of: and yet it is well knowne that *S. Anthony*, & *S. Hillarion* were professed Eremites & Monkes and consequently enemies to those, that condemne and reprove Monastical life. After them vve haue these vvhich Saint *Gregory* speaketh of in his Dialogues, of vvhich many were done by Monkes and other Religious persons. And to come to our natie examples, hovve many miracles vvrought *S. Augustine*, and his company in reclayming of our Country, as Saint *Bede*, and Saint *Gregory* report? to omit those of Saint *Cuthbert*, Saint *Iohn*, Saint *Oswald*, Saint *Dunston*, & diuers other registred by the same *S. Bede*, and our owne Cronicles. Which mens religion, it were a folly to call in question

Basil. de spiritu sancto.
25. *Greg. in vita eius.*
Hier. de viris illust.
In vitis eorum.

Greg. lib. 3. cap. 2. 3.

Greg. lib. 9. ep. 58.
Bed lib. 1. hist. cap. 31
Bed. lib. 3. 4. 5. hist.

Ber. in vita
Malachie.

question what it was, seing that by the testimony of all writers it is apparent, that they were addicted to the Catho- like Roman Church, as that there were any such men at all. Nowe if we come to later time: let *S. Malachias* so highly commended in *S. Bernardes* workes: let *S. Bernardes* owne life written by *Gosfr* a man of the same time: let *S. Frances* mi- racles registred by *S. Bonauenture*; *S. Do- minickes*; *S. Thomas of Aquine*; *S. Bonaue- tures* owne, be testimonies whose faith is the truest, seing that all these vvere them selues Monkes and Fryers, and first founders of diuers religious orders, professors of perpetuall pouerty, cha- stity, and obedience, & vowed persons: All which pointes are condemned by our aduersaries, and maintayned by vs. Finally, to come to Saintes yet fresh in memory, what miraculous thinges haue beene vvrought by *S. Bernardine*, and *S. Catherine of Siena*, of whome *S. An- thonine* writeth: by *S. Anthonine* him selfe, of vvhome *Surius* vvriteth: and in our dayes since *Lutber* vprist, by the Reue- rend Father *Frances Xavier* of the Soci- ty of *I e s u s*, in the *Indies*, whose won- derful

derfull miracles are not only certayne by most diligent enquiry, and scrutiny made for the true knowledge of them, by the King of *Portugall*: but the miraculous conuerſion of ſo many thouſandes, yea and ſo many Kingdomes, as by the ſame were turned from infidelity to the Romaine faith, yealdeth an vndoubted aſſurance thereof. Seing therefore that theſe men by our aduerſaries owne confeſſion, and by their liues and writings, are manifeſtly knowne for men of our Religion; ſeing alſo their miracles were ſuch, as ſurmounted all power of conjuring, ſorcery, or enchauntment, as the Fathers graunt the giuing light to the blind, limmes to thoſe that wante them, and reuiuing the dead to be. Seing finally theſe miracles haue beene wrought, either for teſtimony of their vertue, which can not be true vertue, without true faith, or for prooſe of their religion, which all authors aſſure vs was the ſame that ours; what greater certificate can we haue of the goodneſſe & integrity of our quarrell, ſince we are ſure that God the only author of theſe ſupernaturall effectes, can not witneſſe any

any kinde of vntruth? And to doubt whether these miracles be true, or truly reported, being written by so graue and authenticall authors, is nothing els but to condemne all histories, bookes, and registers of antiquity, & only to allowe that whereof our owne sight, and sense doth ascertayne vs, which is extreame folly. Moreouer if we consider both the sincerity and sanctity of our faith, and the professors thereof, and the absurdity and corruption of our aduersaries beliefe, and behauour; by the frutes we shall soone knowe in whose garden the best tree groweth. For as concerning our faith, the principles, rules, and groundes thereof are such, that though they be aboue, yet are they not against reason; neither yeald they scope to such as liue according to their prescript, of licentiousnesse or riot, but keepe them in awe and compasse of their duty towards God and man: vvh whereas the very articles of our aduersaries religion, are of such tenour, that in reason and piety, they can not be held for religious truthes, nor being beleeued, restrayne mens consciences to the limites of ver-

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tue, but rather open them a vvide gate
 to desperate and dissolute life. For he
 that affirmeth all the actions of man,
 (euen the very best) to bee damnable
 finnes (as *Caluin* and his followers a-
 uouch) and therewith that all finnes are
 of equall deformity and heynousnesse,
 touching death and damnation; vvhat
 hart or encouragement can hee haue
 to followe vertue, or vvhat bridle can
 hold him from plunging him selfe in
 the puddle of all vice? seing the one
 is as great an offence, and as punisha-
 ble before God as the other, and the
 same faith vvwhich maketh, that the
 sinnefulnesse of a good action is not im-
 puted to the doer, is also of the same
 force, and hath the same effect in any
 other vvicked vvorke vvhatsoever. A-
 gaine he that beleeueth the Commande-
 ments of God to be impossible for man
 to keepe, and withall that howsoever he
 breake them, it neither can nor ought to
 make him doubt of his election, which
 dependeth only vpon Gods predestina-
 tion, why should he not thinke it folly to
 endeavour to obserue Gods law, being an
 impossibility? yea and vpon certayntie
 of

of his saluation, become carelesse to breake any Commaundement, and to take what course most pleaseth his sensuall appetite. Further, he that maketh
* God the author of sinne, and as well the inforcer of man to wicked and impious actes, as the director to any vertue, and withall knoweth that if he be damned it shall be for no other sinne, then such as by God him selfe he was constrained to commit, must needs thinke his case most miserable in being so disabled, from auoyding such an offence, & God a most rigorous and vnjust judge, that condemneth a man for that fault, which he forced him vnto. The effect of which and such like principles. well appeareth in the vnchristian and irreligious behaviour of sundry estates, and specially of
* the *Protestant* Ministers, teachers, and defenders of the same, who are knowne in most places to be so loose and lewde, & so far disordred, that their owne sheepe doe greatly mislike their vngodly behaviour. But nowe on the other side for
* prooffe of the sincerity of our religion, I only appeale to the common experience of Catholikes liues, both in our and for-

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mer ages. Let all histories witnesse their sincere dealing, playne wordes, simple attire, frugall tables, vnfayned promises, assured loue and amity, and most entire, and friendly conuersation one with another. Let vs consider their large hospitality in housekeeping: their liberallity towards the poore: their readynesse to all mercifull and charitable actes. Let vs remember their assiduity, and continuall exercise of prayer: their streight obseruation of long fastes: their austeritie and rigour in other chastisements of their bodies, and we shal finde what different manners, and fruites proceede from our beliefe, and from the Doctrine of our newe Doctors. Yea, and the chiefeest thinges layde to our charge, by Infidels and Heretikes, are, that we keepe men to much in awe, that we restrayne them to much from carnall liberty, that vve haue to much of the Crosse of Christ.

Iudeis quidem scandalum, Gentibus autem 1. Cor. 1.
stultitiam. Scandall to the *Iewes*, and folly to the *Gentils*. So doth *Plinius* reporte of Plin. 2. lib.
vs in his Epistles to *Trasane*, that we de- 10. Ep.
test all vices, and liue most holylie, and that we haue only two faultes: the one

M j.

15,

is, that we are to ready to spend our liues in Gods cause : the other, that we rise to early before day, to sing prayes vnto Christ; vvhich faultes our Gospellers of all other take most heede of. So for the most part (excepting those lies, that the Heretikes father vpon vs) the greatest complaints they haue against vs, are for prescribing fastes, forbidding flesh on certayne dayes, condemning Mariage of Priestes, Monkes, and other vowed persons. For prescribing Confession, Satisfaction, and Penance in this life for mens sinnes. For auouching prayer, fasting, almes, and other good workes as necessary to saluation. For requiring an exact obedience, of the temporall to the spirituall, and of all to Christes Vicar here in earth. For condemning the arrogancy of their selfe spirittes, refusing all other iudgement in matters of controuersie, and intelligence of the Scripture, besides their owne : and such like pointes that may any vvay bridle them, from full liberty of following their carnall appetites. Yet for all they thus disalowe our Doctrine, the truth it selfe enforceth them some-

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sometimes, (as of old it did the very
 Diuels) to speake most reuerently of
 our religion, and professors thereof.
Luther in his booke against the *Anaba-*
pistes confesseth, that in the *Popedome*
 there is most of Christian goodnes, yea
 all Christian goodnes, and that from
 thence he & his receiued it. And rehear-
 sing that we haue the true Scriptures,
 Baptisme, Sacrament of the Altar, the
 true keyes of iurisdiction, the true office
 of preaching, the true Catechisme, our
 Lordes prayer, the ten Cōmandements,
 and the articles of faith: In the end he
 concludeth with these wordes. I auouch
 moreouer (saith he) that in the *Popedome*
 there is true Christianity, yea the very
 cornell of Christianity: so that this cor-
 nell being but one, according to that,
Vna fides, vna baptisma: there is but one Ephes. 4.
 faith, and one baptisme, either he must
 be of our religion, or else by his owne
 confession, we hauing the true cornell,
 he hath nothing but the huske and shell
 for him and his Disciples. Nowe con-
 cerning the professors of our faith, *Saint*
Athanasius, *S. Hierome*, and *Sulpitius* write
 that the Infidels them selues bare very

M ij. great

great reuerence, and did much honour to *S. Anthony*, *S. Hillarion*, and *S. Martin*. *Totila* an *Arrian* Prince, honoured highly *S. Benedi^ct*. *Caluin* called *S. Bernard* a Godly writer. *Luther*, *Melancton*, and the *Augustan* confession call *Bernard*, *Dominicke*, and *Frances* Saintes. All which being (as is before said) Monkes, Fryers, and Religious persons, are vndoubtedly knowne to haue beene farre from the Protestants or Puritans religion. And though the Heretikes said nothing, yet doth all antiquity cry, and infinite miracles yeald certayne warrant of the holynesse, and vertue of the Catholike Fathers. But we neede not to range farre for examples of good life. For (God be thanked) euen our aduersaries themselves, are so fully perswaded of our good behauiour, that if a man in company be modest, & graue in countenance, wordes, or demeanour, if he vse no swearing, foule or vnseemely speach, if he refuse to joyne in lewde company, & dishonest actions, he is streight suspected for a Papist: And on the other side, if there be any ruffianly, quarrellous, foule spoken, and lewdly conditioned, he is neuer

neuer mistrusted for a Papist, but taken for a very sound and vndoubted Protestant. Let also the recordes of Assises & Sessions be searched, and let it be but shewed among so many hundred Protestants, as are yearly executed for felonies, murders, rapes, extortions, forgeries, and such like crimes, how few Recusantes haue beene euer (in so many yeares) attached justly with such like offences. Let but the neighbours of Catholikes, & Protestant Gentlemen be witnesses who liue best, and are readiest to all good deedes and workes of charity. Let the Iaylours and Keepers of prisons reporte, what difference they finde in the liues of Catholike and Protestant prisoners. And if all these say as the truth is, that we goe beyond the other in Christian duty, then may we by their owne testimonies, auouch the tree of our religion to be good, seing that (as Christ saith) *an euill tree can not bring forth* Mat. 7. *good fruit.* Whereby we may also inferre that the religion of our aduersaries is euill, sith the fruites thereof are so extreame bad, as daylie experience sheweth, that euen among Heathens and Infidels

M iij.

fidels there is found more truth, honesty, and conscience, then is nowe in the Protestant multitude; so well haue they profited in the licentious principles of their religion. Against whome we must remember that the Apostles vvere not without cause called salte of the earth, and light of the world, but for that their Doctrine should haue effectes agreeable to the properties of these thinges. For as the salte preserveth flesh from the vermine, stench, and corruption, and the light is a meane to discern the good from the bad, the miery from the cleane way, our friend from our foe: so doth the true faith giue remedies, against all stench and corruption of vice, and sheweth the path of vertue and truth, from the dirty vway of sinne and error.

CHAPTER 7.

*That the estate of the persecuted in
a good cause is honourable.*

The sea-
uenth cause
of comfort

NO vv as concerning your estate, howe can that be but honourable, where your quarrell is so good? seeing the cause honoureth the combat, and
aflureth

assureth you of the finall victory. Your counterpeeres are mighty, their force very great, their vantage not vnknowne, their malice experienced, their torments to flesh and bloud vntollerable: but your Captayne hath alwayes conquered, your cause hath bin alwayes in the end aduanced, your Predecessors neuer lost the field; wherfore then should you haue lesse hope of the victory? Christianity is a warfare, and Christians spirituall Souldiers; their conflictes continuall, though their enemies be diuers. In the beginning our faith was planted in the Pouerty, Infamy, Persecution, and Death of Christ: in the Progressse, it was vvatered and dunged, vvith the bloud and slaughtered limmes of Gods Saints: and it can not come to the full growth, vnlesse it be fostered vvith the continuall showres of Martirs woundes. You are the choyse Captaynes, whome God hath allotted to be chiefe actors in the conquest. Your veynes are conduittes, out of which he meaneth to deriue the streames, that shall water his Church: he hath placed you as the fairest and surest stones, in the forefront of his building.

M iij.

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to delight his friendes, and confound his enemies, with the beauty and grace of your vertuous life and patient constancy. Nowe is the time come, for the light of the world to blaze out beames of innocency : for the salt of the earth to season the weake soules, bending to corruption : yea and for the good shepheard to spend his life, for the defence of his feely flocke. *Tempus putationis aduenit.* The lopping time is come, and to the intent the tree of the Church may sprout out more abundantly with young twigges, the branches and bowes of full growth are lopped. Nowe is that time come of which Christ fore-warned vs. *Erit, ut qui occiderit vos arbitretur se obsequium prestare Deo.* It shall come to passe that he that killeth you, shall thinke he doth God a good peece of seruice. And (as S. Ciprian saith) *fiunt ecce quæ dicta sunt, & quando fiunt quæ ante prædicta sunt sequentur & quæcunque promissa sunt, Domino ipso pollicente, ac dicente : Cum autem videritis hæc omnia fieri scitote quoniam in proximo est regnum Dei.* Loe the thinges that were said, are nowe done, and nowe sith that it is fulfilled that was foretolde, that which was promised

Can. 2.

Ioan. 16.

Ciprian. de
mortalitate

Luc. 21.

misfed will be also performed : our Lord him selfe assuring it, and saying, vvhē you see al these thinges to come to passe, then knowe you that the Kingdome of heauen is neare at hand. When we see the flower, we hope for the fruit, and take it as a presage of a calme, temperate, and pleasant season. Our flowres that foreshewe the happy calme of our felicity, growe out of these thornes, and of these bryars must we reape our fruit. If the stalke wound, the flower healeth : if the reaping be troublesome, the fruit is the more delightfome. Let no man deny the Sea to be deepe (saith *S. Ambrose*) because the shoares be shallowe ; nor heauen to be cleare, because it is sometimes cloudy, nor the earth to be fertile, because it is some where vnfruitfull ; nor the crop of corne to be good, because it is mixed with barren oates : so thinke not the haruest of a good conscience to be lost, though it be interrupted vvith some sorrowfull and bitter flowres. The ignorant peradventure vvill condemne vs, that thinke it no folly to make account of the gall of *Tobias* fish. Let them muse at our madnesse that most willingly

- ly feede on *Sampsons* henicombe, vwhen it is taken out of the *Lyons* mouth. Let vs not regarde their phreneticall laugh-
1. Cor. 2. tures, and raving scoffes. *Animalis homo non percipit ea, quae sunt Dei.* A sensuall man vnderstandeth not the thinges, appertayning to God. We knowe that the flowre of *Iesse* gaue his most pleasant sent, and came to his full growth vpon the Crosse: we knowe that the fruit of life was not gathered vvithout thornes: vve knowe finally that gall vvas chosen in extreamity, by the most experienced and perfit taster, and the honicombe not eaten til after his resurrection, when it vvas in a manner featched out of the *Lyons* mouth, vvhome he had by his death victoriously foyled. Our choyse agreeth with our Captaynes examples, and both the time, and our cause moueth vs thereunto. If two keyes vvere offered vs, the one of gold, set with diamonds, rubies, and peerle, curiously wrought, & hanged in a chayne of great price; the other of old rusty yron, vnhandsome and shapelesse to behold, tied in a rotten corde, and yet this the true keye to infinite treasure, the other to
a sincke

a sincke of corruption, and a dungeon
of dispaire; vvhich of these two keyes,
were in reason to be desired? This rusty
keye is trouble and affliction, the keye
of gold, worldly prosperity: that ope-
neth heauen gates. For, *per multas tribu-* Aēt. 14.
lationes oportet introire in regnum Dei: by
many tribulations must vve enter into
the kingdome of God: this other ope-
neth hell dores. *Multos enim perdidit au-* Eccles. 8.
rum & argentum. For many, hath gold
and siluer cast away. We must nowe re-
member the last will, that (as Saint *Am-*
brose saith) Christ made vpon the crosse.
Autor pietatis in Cruce pendens, testamen- Ambro. ser.
tum condidit singulis pietatis opera distribuens, de Passio.
Apostolis persecutionem, Iudeis corpus, Pa-
tri Spiritum, Virgini Paranympum, Peccā-
tori infernum, Latroni Paradisum, Christia-
nis vere pœnitentibus Crucem commendaui.
Vnde inquit Maximus omnis Christiani vita Maxim. ser.
qui secundum Euangelium vixerit, crux est, de Maria.
atque Martirium. The author of life hang-
ing vpon the Crosse made his will, al-
lotting to every one woikes of piety,
to his Apostles persecution, to the Iewes
his body, to his Father his soule, to
the Virgin a Paranyphe, to the Sinner
hell,

hell, to the theefe Paradise, to the repentant Christians he comended the crosse. Whereupon *S. Maximus* well saith, that all the life of a Christian, that will liue agreeable to the Gospell, is a perpetuall crosse and Martirdome. We must nowe acknowledge our profession, and not be ashamed of our inheritance, vvhich Christ allotted vnto vs. We must say with *S. Paul*, *Mundus mihi crucifixus est, & ego mundo*, the world is crucified vnto me, and I to the world. To put them selues in minde of this, the old Christians in *Tertullians* time, were wonte to pray with their armes streatched out, as men already crucified in minde, and ready in Gods cause to be crucified also in body. Whereupon *Tertullian* speaking of this gesture in prayer, saith. *Sic itaque nos expansos, ungula fodiant, cruces suspendant, signa lambant, gladii guttura detruncent, bestia insiliant. Paratus est ad omne supplicium, ipse habitus orantis Christiani.* While vve are thus praying vwith our armes spread abroad, let the hookes digge vs, the Gibbets hang vs, the fires consume vs, the swordes cut our throates, the beastes flie vpon vs. The very behauiour of a Christian

Gal. 6.

Tertull. A-pol. cap. 30

panfos, ungula fodiant, cruces suspendant, signa lambant, gladii guttura detruncent, bestia insiliant. Paratus est ad omne supplicium, ipse habitus orantis Christiani. While vve are thus praying vwith our armes spread abroad, let the hookes digge vs, the Gibbets hang vs, the fires consume vs, the swordes cut our throates, the beastes flie vpon vs. The very behauiour of a Christian

stian in prayer, sheweth him ready to all kinde of tormentes. A wise shipmaster, when he setteth forth from the shoare, and goeth to Sea, laying aside the remembrance of wife, children, house, and family, employeth his body and minde only to the due performance of his office, in auoyding the daungers, and directing his ship to a gaineful haven. You are nowe launched out of the porte of worldly prosperity, into the Sea of temporall discomfort in Gods cause, and therefore it behoueth you, to vncomber your selues of al earthly cares. You must display the sayle of your soule, vpon the mast of Christes Crosse, betake you to the tackling of vertue, keepe your hand vpon the sterne of good order and discipline, and being aparted from earth, lifte vp your eyes toward heauen. You must direct your course by the motion of the starres and planets, that is by the example of former Saintes, that so hauing Christ for your Pilot, the inspirations of the holy Ghost for your gale, you may goe through the stormes of persecution, overcome the surges of vworldly pleasure, passe the shelves of alluring

Can. 4.

alluring occasions, auoyde the ship-
wracke of deadly offence; and finally
safely arriue to the porte of life and per-
fit repose. Nowe is the time vvhether
of the Spouse in person of the Church
said, *Surge Aquilo & veni Ausler, persfla-
buntur meum, & fluant aromata illius.* Arise
North, and come South winde, blowe
my garden, and let the spice thereof
flowe downe. These vvindes nowe
blowe, and it is nowe time that the spice
fall, and the vertues and constant ex-
amples of Saintes, that lay hidden and
couered amongst the leaues, be with this
persecution shaken from them, and laid
open for every one to gather. We must
nowe ascend *ad Montem myrrha*, to the
Mount of mirrhe, which is in taste bit-
ter, and *ad collem Thuris*, to the hill of
Frankincense, that giueth no sweete fa-
uour, but when it is by fire resolved.
Our heavenly smith hath now brought
vs into the forge of triall, & kindled the
coales of persecution, to proue whether
we be pure gold, and fit to be laid vp in
his treasury. Nowe while this winde is
stirring, commeth the winnower with
his fanne, to see vvho is blowne away
like

like light chaffe, and who resisteth to the blastes like massy vvheate. That vvhich lyeth hidde in the younge blade of corne, is displayed in the ripe eare; that which is concealed in the flower, is vttered in the fruit. Many beleeuers are deemed equall, vvhome triall prooueth of vnequal faith: the persecutors Tribunal sheweth vvhat vvvas couered in the budde, agreeably to that saying, *by their fruit you shall knowe them.* Many flowers promise a multitude of fruit, but vvhen they are once put to the prooffe by stormes of winde, very fewe perseuer to the full growth: so many seeme faithfull in the calme of the Church, but when the blastes of aduersity bluster against them, fewe are found in the fruite of Martirdome. The cunning of the Pilot is not knowvne till the tempest ryseth, nor the Captaynes courage till the vvarre beginneth, nor the Catholikes constancy till the Persecutor rageth. Persecution (as *Tertullian* noteth) is *Pala* Tertul. de
qua Dominicam aream purgat, scilicet Eccle-
siam, confusum acervum fidelium euentilans, fugat. in per
discernens frumentum Martirum, & paleas
negatorum. The shulue vvhich purgeth
our

Matt. 7.

Tertul. de
fuga. in per
secut.

- our Lordes floore, that is the Church, fanning the confused heape of the faithfull, and seuering the corne of Martirs, from the chaffe of deniers. This is the
- Genes. 28. ladder which *Iacob* dreamed of, vvhich shewed to some the vway into heauen, and to others the descent into hell. This is the vwater of contradiction by vvhich Gods seruantes are proued, according to that. *Probasti in tentatione, indicasti ad aquas contradictionis*. Thou hast taken triall by tentation, and judged vs at the waters of contradiction. This is the water at which our heavenly *Gedon*, trieth who are fit Souldiers to assist him against the *Madianites*, and he seuereth such as fall on their knees, for greedines & thirst of worldly vanities, from those that reach with their hand, so much only as their necessity requireth. Of whome God saith, *in trecentis viris qui lambuerunt aquas, liberabo vos*. In those three hundred men that haue licked the waters,
- Iud. 7. will I deliuer you. *S. Chrysostome* reporteth that the shepheards of *Capadocia*, for the care they haue of their flockes, many times lie three dayes together couered with snowe, and they of *Libia* are contented
- Chris hom
29. in Ep.
ad Rom.

contented whole monethes to wander
after their flockes in those desertes, that
are full of cruell wilde beastes, prefer-
ring the care of their cattell, before their
owne daungers. Howe much more are
the Pastors, yea all the Catholikes of
this time, bound to endure the pinching
and freeing cold of what aduersity so-
ever, yea and the hazardes of cruell per-
secutors, that like wilde beastes haue
turned this vineyard of our country into
a barren desert, rather then to suffer (so
much as in vs lieth) Christes flocke ei-
ther to be scandalized by our example,
or destitute of our necessary endeouours?
Foras in a serious and earnest battayle,
whereupon the state of the common
wealth depended, & the King him selfe
were in complete harnesse, and with his
weapons ready in person to fight for his
Kingdome: If any of his Nobles, should
come into the field with a fanne of fea-
thers, in steede of a buckler, and a poesie
of flowers, in steede of a sword, and in
euery other respect more like a carpet
Knight, then a man of armes; the King
could not but take it in very euill part:
so surely must Christ, if in this spirituall

N j.

warre

warre against his Church, for which he fought in person, and receiued so many woundes, we should looke on more like worldly wantons, then true Souldiers, and not be as ready as our King & Captaine to venture our liues in the same quarrel. Nowe therefore is the time, that it standeth vs vpon, to shewe prooffe of our selues, Nowe must it be knowne whether we be *vasa in honorem*, or *contumeliam*, vessels of honour, or reproch; whether we be signed with the name of the Lambe, or touched with *the marke of the beast* Antichrist; whether we be of the wheate, or of the cockle; and finally vvhether vve belong to the flocke of Christ, or to the heard of *Beliall*.

Apec. 14.

CHAPTER 8.

The honour of imprisonment for the Catholike faith.

The eight
caule of
comfort.

AND a thousand times happy are you, vvhose prisons are proofes, whose chaynes are pledges of your future immortality. A thousand times happy (I say) vvhose estate is both glorious here, & a sure way to an vnspcakable glory of the world to come. For
(as

(as S. Cyprian saith) *Longo temporum ductu glorias vestras non subtrahitis, sed augetis: tot vestra laudes, quot dies, quot mensium curricula, tot incrementa meritorum.* By the long tract of time you diminish not your glory, but increase it: so many are your prayses, as dayes, so many encrease of merits as courses of monethes. Of you there is no doubt whether you be for the barne, or for the fire: for you being there laide vp, like cleane vvheate, and pretious corne, *Hospitium carceris horreum computatis*: your lodging of the prison, you account your barne. For though the prisons bee in them selues foldes of Satan, to harbour his lewde flocke, yet vvhen the cause ennobleth the name of a prisoner, the prisoner abolisheth the dishonour of the place. What thing of olde, more odious then the Crosse? what place more abhorred then the mount Caluary? what roomes more reprochfull then the Criptes, Grates, and Dungeons of Saintes? Yet nowe vvhat thing more honourable then the holy Crosse? what place more reuerenced then the foresaid Mount? what sanctuaries more desired then the dungeons

Cyp. Ep. 4.

Cyp. Ibid.

N ij.

of

of Saintes ? So doth God defeate the Diuell of his vsuall hauntes , and of kennels ordeyned for the couching of his hel-houndes, frameth mansions of great merit , and portes of saluation for his owne seruantes . A reprochfull thing it is , to be chayned in sinne , giued in wickednesse , and shut vp in the deadly prison of mortall offence . A miserable thing it is , to be enthralled in the vassalage of the Diuell , in the seruite subjection to our lawlesse appetites , and in the slauiish boundage of worldly vanities .

Cip. Ep 89.

But, O pedes feliciter vincti, qui itinere salutari ad Paradisum diriguntur ! O pedes comipedibus & trauersariis interim cunctabundis, sed celeriter ad patriam glorioso itinere cursuri ! O feete happely chayned which are directed a safe way to Paradise ! O feete for a time foreflowed with fetters and boltes , but shall hereafter with a glorious journey swiftly runne vnto their country ! Honourable it is in Gods quarrell, to be abridged of bodily liberty , for maintayning the true liberty and freedome of our soule . The birdes being vsed , and naturally delighted vvith the full scope of the ayre , though they be

*

be neuer so well fedde in the Cage, yet are they alwayes pooring at euery cranny to see whether they may escape. For vvhy, they vnderstand not, that in the Cage they are both surer from the kyte, hauke, and fouler, then abroad; neither marke they the benefit of their assured repayre, from hard weather and worse foode: but for a reasonable creature, and withall a Christian Catholike, so much to affect a daungerous liberty, as not to account of the benefit of his prison in so good a cause, it can not but be thought an imperfection; especially considering howe many perils of our soule are cut off thereby, & how highly our spirituall welfare aduanced. Let vs not in this be like the senselesse birdes, but rather imitate them in an other property, which is, that in the Cage they not only sing their naturall note, both sweetlier and oftener then abroad, but learne also diuers other, more pleasant, and delightfome: so we both keepe, and oftener practise our wonted deuotions, and besides learne new exercises of vertue, both for our owne comfort, and example of others. And vvhen might

N iij.

you

you so freely range amongst the quires of Angels, as when you are sequestred from the distractions of vaine company? when could you take a fuller repast of the sweete fruits of prayer and contemplation, then when the onyons, garlick and flesh pottes of *Ægypt* are farthest out of sent and sight? Your eyes are not too much troubled with impious & wicked: sightes: your eares not annoyed vvith bloody outcries and heynous blasphemies: you are quite from many scandales, and seuered from occasion of diuers tentations: Finally, thinke not of the name of a prison, and you shall finde it a retyring place fittest to serue God. If it restrayne you of temporall comforts, your booty is gainefull, that by losse of transitory deserue eternall. If your body be chastised, your soule is cherished, and the pyning of the one, is the pampering of the other. You forsake a Paradise of poysoning delights, for a place that yealdeth cause of grounded and true solaces: yea and (as *Tertulian* noteth) if you vvay from vvence you came, and where you are, you shall finde, that you are rather deliuered out, then

then committed into prison. Greater darknesse hath the vworld, vvhich inueigleth and blindeth not only the eyes, but the hartes of men. Heauier chaynes and shackles doth the vworld lay on vs, vvhich doe fetter and entangle our very soules. Farre vvorse ordure and stench doth the vworld breath out, I meane ribaldry, carnallity, and all kinde of brutish behauiour. Finally, more prisoners and guilty persons hath the vworld, the vvhole generation of mankinde, not to be judged by the vampeershippe of any earthly Magistrate, but by the censure and verdict of Almighty God. Happy therefore are you, if you can reckon your selues translated out of prison, into a place of preservation, vvhich if it be combred with darknesse, your selues are lampes to light it: If it charge you with gyues, yet are you loose & vnbound towards God: If you be pestered with vnfaoury smell, you are Frankincense and saour of sweetness: If it affright you with expectation of judges: your selues hereafter *shall* Sap. 3. *judge nations, and rule ouer peoples.* With this saying of *Tertullian* doth *S. Cyprian* agree. Cip. Ep. 64

“ O blessed prison (saith he) which your
“ presence hath honoured! O blessed pri-
“ son that sendeth the men of God to hea-
“ uen ! O darkenesse brighter then the
Sunne it selfe , and more cleere then the
light of this vworld , vyhere the temples
of God are nowe placed , & your mem-
bers sanctified vvith your diuine con-
fessions of your faith ! Let them com-
playne of the difficulties of the prison,
that haue fastened their affection vpon
worldly vanities . A Christian Catho-
like , euen out of prison hath renounced
the vworld in his Baptisme , and it litle
importeth in vwhat place he be in the
world , who by promise and profession,
hath vowed neuer to be of it . Let them
complayne of the prison , that knowe
not the glory and soueraigne preroga-
tiue of that place : but for a Catholike,
that hath Christ for his author , the A-
postles for his witnesses , al former Saints
for testimonies , howe honourable it is
to suffer in Gods quarrell , it is a great
shame not to thinke worthely and reue-
rently thereof . One that knoweth not
the vertue of herbes , when he walketh
in the fieldes , or hils , without any regard
treadeth

treadeth vnderfoote, whatsoeuer groweth in his way, making no more account of one herbe then of an other : but if he come into a Phisicians house, where he seeth many, not only holsome herbes, but to his thinking strong & vnsauoury vveedes, he neuerthelesse conceiueth, that there is in them some secret vertue to cure diseases : and if he see the experience of their operation much more accounteth he of them; and whereas before he trampled vvith contempt vpon them, he nowe would be as carefull to gather them: Euen so one that knoweth not the vertue & honour of the Crosse, chaynes, & prisons of Christ, despiseth and abhorreth them as contemptible & dishonourable thinges : but if he come into this Schoole of our heavenly Phisician (I meane the Scripture) and there see these thinges had in account, and viewe the straunge operation of them, not only in Christ him selfe, but in Saint Paul, S. Iohn Baptist, & others; how can he choose but haue them in great esteeme, and be ready if occasion serue, to trie the force thereof in his owne selfe, howsoeuer the ignorant judge them as vnprofitable

Chrysost in
cap. 4. ad
Ephes.

Hester 6.

3. Reg. 10.

Ast. 12.

Mat. 11.

table weedes, and badges of disgrace? What place of more price then Kinges Pallaces, yea what place so glorious as heauen? and yet *S. Chrysostome* saith that Kinges Courts, and heauen it selfe yealdeth to the glory of the prison, that harboureth Christes prisoner. For as the Princes presence honoureth the basest cottage, and maketh it more esteemed and resorted vnto, then the most stately buildinges: so the presence of Gods prisoner in the most infamous dungeon, maketh it a court and resorte of Angels, and a Paradise where God him selfe delighteth to walke, and taketh pleasure in the constancy of his afflicted seruantes. For such is the honour that the chaynes giue him, that is a captiue in Gods quarrell, that his roome what soeuer it be, is honourable, and he by his fetters more richly adorned, then he could be vwith any Princely or Imperiall robes. *Mardocheus* was not so much honoured with *Assuerus* royall garmentes, nor *Salomon* so glorious in his costliest habite, nor *Herode* so adorned, vwhen he sought in his gorgeous attire to boast him selfe for a God; as *S. Iohn Baptist* vvas, vwhen he had

had atchiued that Title *Ioannes in vinculis*,
Iohn in chaynes. Yea, imagine not only
 what pompe hath of any Emperor or
 worldly Potentate bin shewed in gold,
 jewels, or any ornamentes of highest
 price, but also what might be shewed, if
 mans wish might be put in execution :
 yet may it still be said with S. Chryso-
 stome. *Pudet diuitias & auream munditiem*, Ibidem.
huiusmodi conferre vinculis. I am ashamed to
 compare riches, or the purenes of gold,
 with such chaynes. For in truth they are
 but base comparisons, in respect of o-
 ther thinges of greater preeminence,
 which neuerthelesse amount not to the
 dignity of being chayned for Gods
 cause. It was a great prerogatiue to be
 an Apostle, a Doctor, an Euangelist: It
 was a singuler fauour to be rapt into Pa-
 radise, and to the third heauen, to heare
 secrets that it is not lawefull for man to
 speake. It was a rare priuiledge to heale
 any disease, not only with the touch of
 his handes, but with the touch of his
 very handkerchers and girdles: And
 yet Saint Chrysostome of these thinges
 saith. *Admiranda quidem fuerunt ista, sed* Chryf Ibid
non qualia illa: casum autem multis plagis,
conice-

coniecerunt in carcerē. Marueylous thinges were these but not like to those other: whipped with many stripes, they cast him into prison. And this *S. Paul* himselfe seemed to acknowledge, in that writing to *Philemon*, he omitteth his vsuall stile of *Paulus Apostolus*, or *seruus IESV Christi*. Paule an Apostle, or seru-
uant of IESVS Christ; and beginneth his Epistle vvith *Paulus vinctus IESV Christi*. Paule a prisoner of IESVS Christ: vvherein hee seemeth to followe the custome of great personages, who when from inferiour dignities they are enhaūced to more honourable Titles, they alwayes in their letters omitting the other, set downe their principall stile, proper to their newe atchiued preferment. But nowe to speake of the highest glory, which men chiefly esteeme; what place more acceptable then heaven? vvhats feate more to be wished then the thrones on Gods right hand? vvhats company comparable to the fellowshippe of Angels? what dignity so great as to be one of the Celestiall spirits, that haue their roome next vnto God? And yet *S. Chrysostome* thought *S. Pauls* prison a worthier place,

place, his clogges and chaynes worthier
seates, his fellowe captiues more honou-
rable company, and the state of Christes
prisoner a more surpassing dignity. And
if you aske the cause, he will answere,
for that it is more glorious to a stoute
Souldier; more pleasant to a true loue,
to suffer for their Captayne, and labour
in seruice of their loue, then to be ho-
noured by them. *Potius mihi habetur affici
pro Christo, quam honorari a Christo.* I account
it more honourable (saith he) for Christ
to be troubled, then of Christ to be ho-
noured. For if Christ becomming man,
stripping him selfe in a manner of his
majesty, thought it not so honourable to
be in his glory, as for vs vpon the crosse,
howe much more ought we to deeme it
a singuler preferment, to suffer for his
sake? The Apostles did greatly rejoyce,
that they were vouchsafed with this ho-
nour. *Ibant gaudetes a conspectu consilis, quod* AA. 5.
digni habiti sint pro nomine. I E S V contume-
liam pati. They went rejoycing from the
presence of the Councell, for that they
were thought worthy to suffer reproch
for the name of I E S V S. But we neuer
reade, that they so rejoyced at their
power

power ouer Diuels, the gift of miracles, or other like especiall fauours, which well declareth howe much they prized their persecution, more then their authority. And therefore Christ said. *Beati estis*, not for commaunding Diuels, nor for raising the dead, or healing the lame, or working of infinite vvonders: but *beati estis cum maledixerint vobis homines, & persecuti vos fuerint, & dixerint omne malum aduersus vos, mentientes propter me.* You are blessed when men hate you, and persecute you, and speake all the euill they can against you, belying you for my sake. But if it were a blessednes to worke wonders, in this respect also the chaynes of Christ were able to make vs blessed. What greater miracles, then for those that are fast bound, to vnloose? for those that haue their handes manacled, and their feete fettered, to shake the foundations of the prison: to open without key or other materiall instrument locked & fast barred dores: to vnchayne not only the fast bound bodies, but the enthralled and captiue soules? What straunger thing then the same chayne, that bindeth the body in earth, to bind the soule

to

Mat. 5.

Act. 16.

to God in heaven, to make a prison of miscreantes, a Church of Christians, and the nest of Vipers, a nurcery of Saintes? What greater wonder then Iaylours to desire to be vnbound, by their chayned captiues, and yeald them selues voluntary prisoners to those, vvhome they violently kept in durance? And if these seeme smale matters, consider what reuerence the very senselesse and vnreasonable creatures beare vnto Christes chaynes. The Viper durst not sting the hand of *S. Paul*, that those chaynes had bound. Neither tempest, storme, Sea, nor shipwracke could drowne those passengers, whome these chaynes defended. Howe did *Felix* tremble and quake at chayned *Pauls* speeches? howe much were other hartened and comforted by the force of his fetters? howe many did he bring to Christ, while he was bound for him, glorying in them as so much the fairer, in that they were bred in his captivity? Nowe what prisoner for Gods cause would not cry with *Damod*, *funes ceciderunt mihi in praclaris*: my bondes fell out to my great glory? Who would not vwillingly harken to those
comfor-

Act. 18.

Act. 27.

Act. 24.

Act. 27.

Philip. 1.

Psal. 15.

comfortable speeches, that exhort vs to embrace the chaynes of wisdome, that is of Christ, the vvisdome of his Father?

Eccles. 6.

Inice pedem tuum in compedes illius, & in torques illius collum tuum. subiice humerum tuum & porta illam, & ne acedieris vinculis eius & erunt tibi compedes eius in protectionem fortitudinis, & bases virtutis; & torques illius in stolam gloriae. Decor enim vitae est in illa, & vincula illius alligatura salutis. Put thy feete into her fetters, and thy necke into her chaynes, set vnder her thy shoulder, and carry her, and take no tediousnes in her gyues, and her fetters will be vnto thee a fortresse of strength, and foundations of vertue, & her chaynes a stole of glory: For the beauty of life is in her, and her gyues are bands of saluation. Where

Genes. 40.

beganne *Ioseph* to be made a decipherer of dreames, a searcher of secret interpretations, but in prison?

Ierem. 33.

Where did *Hieremias* prophesie most boldly and truely the ouerthrowe of his enemies, but in

Iudic. 16.

prison? Where did *Sampson* recouer his strength, and victoriously reuenge him selfe vpon the *Philistines*, killing more at his death, then in his life, but *Quando e-*

ductus de carcere iudebat coram eis: when he

was

was brought forth of prison to play before them? *Manasses* a most wicked Idolator, and an impious King, was neuer conuerted vntill he was captiue. *Jonas* came not to full knowledge of his fault, but vwhen he vvas imprisoned in the Whales belly. *Iosephes* brethren neuer entered into consideration of their offence in betraying him, but when they were kept in restraint. So that we see the prison is a Schoole of Diuine and hidden misteries to Gods friendes, a fountayne of reuenge against his enemies, & a cell of repentance to carelesse offenders. O howe true a saying is that: *In funiculis Adam traham eos, in vinculis charitatis!* In the bandes of *Adam*, vvill I drawe them vnto me, and in the chaynes of charity. Howe truely may they be called chaynes of charity and loue, that haue not only force to appease the iustice, and stirre vp the mercy of God, but euen haue power to suppress, and bridle the vnflexible enmity that nature hath engrafted? Who could liue vntoucht among hungry Lions, but a *Dan* 6. *Dauid* and Gods prisoner? Who could *Dan* 3. walke in the midst of the flame with-

O j.

out

- Dan. 3. out burning, but such as were bound & should haue bin burned in Gods quarrell? These *S. Basil* compareth to a stone called *Amianton*, which is of that nature, that in the fire it becommeth as bright as a firy coale, and taken out, is cleerer then at the casting in, and can not be any way stayned or defiled. For their bodies were not only as gold purged, but more then gold, not so much as dissolued, and came purer out, then they were cast into the furnace. These are they, that are visited by Angels, as *S. Peter*: fedde by Prophetes, as *Daniel*: honoured by heavenly light and earthquakes, as *S. Paul*, and *Sylas*. Of these it is verified that *de carcere, & vinculis, catenisque egrediuntur ad regnum*. From prison, gyues, & chaynes, they come out to a kingdome, as in Genes. 35. *Ioseph* and *Daniel* appeareth, the one being made Lord of all *Egipt*, and the other againe made one of the three chiefe vnder *Darius*, and both from the thrall of the dungeon, aduanced to the throne of Princely dignity. In these haue all we afflicted Catholikes our chiefe confidence, hoping that their chaynes will pleade for vs, their prisons prote and

and their prayers obtayne vs some end
of our miseries. We doubt not, but *Do-* Psal. 101.
minus de cælo in terram aspexit, ut audiret
gemitus compeditorum. Our Lord hath
looked from heaven into earth, that he
might heare the groanes of the chayned
in prison. We assure your selues, that
exaudiuit pauperes Dominus; & victos suos Psal. 68.
non despexit. Our Lord hath heard the
poore, and hath not neglected the chay-
ned for him. And therefore doe vve
daylie cry, *Introeat in conspectu tuo gemitus* Psal. 78.
compeditorum. Let the groanes of thy
prisoners enter into thy sight. Where-
fore be not you dismaide, but rather
take comfort in your present estate. If
you be despised by the badde, you are
honoured of the good; if you be disgra-
ced of men, you may right well looke
for your prayse from God. *S. Iohn Baptist*
vvas alwayes vvorthy of honour, both
in respect of his rough habite, his hard
diet, his innocent life, his high fun-
ction, and greate prerogatiues: yet so
longe as hee vvas at liberty, that the
people ranne admiring his life, and re-
uerencing his person, vve here no great
mention made by Christ of him, but

O ij.

when

Matt. 11.

when he was once become *Ioannes in vinculis*, *Iohn* in chaynes, fallen into worldly disgrace, and preferred to this Christian honour, the Captayne straight sounded the souldiers renowme, & God him selfe rehearsed the Catalogue of his diuine prayses. Which though they alwayes were so great, that they could neuer haue bin worthily enough by mans tongue rehearsed: yet were they neuer so vvorthy to be vttered by Christes owne mouth, as vvhen they had their chiefe complement & perfection, which was the honour of his chaynes. Nowe let the captiues of the world flatter them selues with the vaine Title of liberty. Let them triumphe in their chaynes of gold; in their Jewels of peerle, and pretions stone; in their gorgeous and stately robes. Let them boast of their freedome, when euery thridde and ornament about them, is a manifest marke of their captiuitie: when (I say) their tongues are thrall to Potentates eares, their action and all their behauiour framed to the liking of great personages eyes; their sense, bodies, and mindes seruile to their owne sensualities. It is
with

with them (as *S. Chrysostome* noteth) as with Kinges, that are taken captiues by a barbarous Prince, who for their greater ignominy, and his owne glory, suffereth them to keepe on their Princely robes, and to weare their Crownes, and in this attire forceth them to most base and seruile offices. For so these that on the one side, by their bravery seeme of great might, and at large liberty, on the other if you consider their slauish actions, most base and filthy, and their daily drudgery in sinne, you can not but deeme them so much the more miserable, in that seeming glorious, they are intralld in so heavy a bondage. For as often times the lightening though it leaue the veluet & costly scaberd whole, yet it cōsumeth the more worthy thing, that is the sword, which by the lightnes of the scaberd is easely perceiued: so that pernicious fireflash of sinne, though it leaue the body and goodes sound, and impare not the outward state: yet killeth it the soule, & leaueth it dead, where of the gaudy lightnes of their outward behauiour, is no obscure signe. Let vs not yeald to such folly, but rather re-

Chril.horn
18.in 1.Ep.
ad Tim.

O iij.

joyce

joyce in our enclosure, and glory in our bandes, remembring that the longer we weare them, the more honour we shall purchase by them, and the better we like them, the more benefit shall we reape of them. *Semel vincu* (saith S. Cyprian) *qui statim patitur; at qui manens semper in panis, congregitur cum dolore, nec vincitur, quotidie coronatur*. He hath but one victory, that streight suffereth; but he that alwayes dwelling in payne, doth encounter with sorrowe, and is not conquered, is euery day crowned. And againe, blessed is that part amongst you (saith the same Saint) that remayneth in prison, *ad meritum titulos ampliores tormentorum tarditate proficiens, habitura tot mercedes in celestibus premiis, quot nunc dies numerantur in panis*. Proceeding by the lingring of your tormentes to more ample Titles of meritte, and sure to haue so many rewardes in the heauenly payment, as there are dayes reckoned in present paynes. These are the true ornamentes for Christians to boast of. This captiuity is our principall freedome, and the prisons are portes vwhere God harboureth vwith vs here, and from whence he

he conueyeth vs into the shoare of eternall felicity. Of this saith Saint Cyprian. *Imposuerunt quoque compedes pedibus vestris, ac membra felicia, ac Dei templum infamibus vinculis ligauerunt, quasi cum corpore ligetur & Spiritus, aut aurum vestrum ferri contagione maculetur.* They haue put shacles vppon your feete, and haue bound your happy members Temples of God, vvith infamous chaynes, as though the Spirit could be bound with the body, or your gold could be stayned vvith the contagion of their yron. But comfort your selues, and thinke this entreaty no hard vsage; howe be it in them, it proceede of a malicious hatred. For *Dicatus Deo hominibus, & fidem suam religiosa virtute testantibus, ornamenta sunt ista non vincula, nec Christianos pedes ad infamiam copulant, sed clarificant ad Coronam.* To men consecrated vnto God, and vvith religious vertue professing their faith, these are not chaynes but ornamentes, neither doe they fetter Christian feete to their infamy, but honour them to their Crowne and glory. Of this did Saloman forewarne vs, shewing vs the protection and care that

Cip. ep. 39.

Cipr. Ibid.

O iij.

God

God hath of those, that suffer for him,
and howe glorious estate they be in.

Sap. 10. *Descenditque cum eo in fontem, & in vinculis
non dereliquit illum, donec afferret illi sceptrum
regni, & potentiam aduersus eos, qui eum de-
primebant, & mendaces ostendit, qui macula-
uerant eum, & dedit illi claritatem eternam.*

He descended with him into the pit, and
forsooke him not in his chaynes, till he
brought him a scepter of a Kingdome,
and power against those that did op-
presse him, and shewed them liers that
did defame him, and gaue vnto him an
eternall glory. Remember therefore the
goale, and you shall comfortably passe
ouer the race; regard not so much where
you are, as where you shall be. Thinke
not so much of the comfortes that you
want, as of the wage that you winne.
Griue not at the company from which
you are barred, but rejoyce in that to
which you are prepared, & assure your
selues that howe few soeuer you see, yet
are you not alone, to whome Christ and

Cipr. Ep. 6.

*his Angels haue continuall accessse. Solus
non est cui Christus comes est, solus non est qui
templum Dei seruans, ubicunque fuerit sine
Deo non est. He is not alone (saith S. Ciprian)
who*

who hath Christ for his pheere, he is not alone that keeping the Temple of God vndefiled, vwhere soeuer he be, without God he is neuer. Finally, considering that our life is but a warfare, & we alwayes in the field against our professed enemies, to whome in our baptism we badde battaile by defying and renouncing them: seing also the times be such, that those vvhich sticke vnto the truth, are in a manner designed to the slaughterhouse, in so much that we may truely say, *Propter te mortificamur tota die; estimati sumus velut oves occisionis.* P^{sal.} 43. For thy sake we are mortified all the day, & are accounted as sheep for the butchery: These thinges (I say) considered, let vs take our prison as a place of preparation, and a priuate Schoole of exercise, to trayne and instruct vs for the publike, serious, and most sharpe frayes. For (as *Tertullian* saith) It is not for the aduantage or behoofe of a valiant Souldier, to come from disportes to bloody strokes, or from the carpet to the camp, but it is necessary to be hardened first in rough entreaty of them selues, in hard vsage & toyle some trauailes: For so in peace, they

Tertul. lib. ad Martires

1193

they shall learne to digest the disasters and incommodities of warre, & by these forerunning labours inure their body to vnease, and foster the courage and prowesse of their mindes. Happy therefore are you, vvhhat troubles soeuer you surflayne, for the exercise of your vertue, and better inhabling both of body and minde. Such vvas the preparation of the Champions, & Souldiers of prooffe in former ages. They vvere restrayned of liberty, vwith-held from chamber vvorke, streightned in their diet from sweete meates, and pleasant drinckes: the more they vvere laboured, the better they were liked, and the more tormoyled in trouble, the more hope they had of the victory; knowing that vertue and constancy, that with hardnesse and rigour gathereth force, with softnesse and ease doth languish and fall to ruine. This did they in regarde of a corruptible Crowne, which they were neither certayne to attayne, nor sure to possesse. We therefore ayming at an incorruptible reward, let vs reckon the prison a place of triall, that we may be brought vnto iudgement well fortified against al

encoun-

encounters, and be able to say vnto the
judge that: *Quantum formidinis & terroris* Cyp. ep. 16
attulit, tantum fortitudinis, ac roboris inuenit.
As much feare & terrour as he brought,
so much force and fortitude hath hee
found.

CHAPTER 9.

*That death in it selfe to the
good is comfortable.*

AND nowe to drawe to the end of The ninth
cause of
comfort.
your conflict, for your finall com-
fort I put you in minde of a most cōfor-
table thing, that if you be put to death
in this cause of the Catholike faith, your
death is Martirdome, and your foyle vi-
ctory. And therefore seing that die we
must, let vs imbrace (as S. Cyprian saith)
this happy occasion, *vt fungamur exitu* Cyp. ep. 63
mortis, cum premio immortalitatis, nec vere a-
mur occidi, quos constat quando occidimur,
coronari. To passe ouer our mortall end
with the reward of immortality, neither
let vs feare to be killed, vvhoby kil-
ling are sure to be Crowned. Death of
it selfe to the good is not so odious, but
that for infinite motives, vve haue ra-
ther cause to vvish it, then to eschewe it,
and

Chriſt hom
46. in Matt.

and rather to deſire it, then to feare it. Sweete (ſaith *S. Chryſoſtome*) is the end to the labourers: willingly doth the trauayler question about his Inne: often caſteth the hyreling vwhen his yeare vvill come out: the husbandman alwayes looketh for the time of his harueſt: the marchant is ſtill buſie about his billes to knowe the day of payment: & the woman great with childe, is euer muſing vpon the time of her deliuary: No leſſe comfort it is to Gods ſeruants, to thinke of their deceaſe, ſeing that there is their hart, where they haue horded their treaſure. For (as *S. Bernard* noteth) where

Bernar. ad
milit. cen. p.

the conſcience is cleere, *abſque formidine mors expectatur, imo & exoptatur cum dulcedine, & excipitur cum deuotione.* Death is looked for without feare, yea deſired with delight, and accepted with deuotion. To vs it killeth our moſt daungerous and domeſticall enemy, it breaketh the lockes, vnloſeth the chaynes, and openeth the dore to let vs out of a loathſome priſon. It vnloadeth vs of a comberſome burden which oppreſſeth our ſoule. Who would not willingly be out of the ſway of fortune, rid of the infinite hazardes

Plal. 141.

Sap. 9.

hazardes and perils of daylie casualties? Who would not be gladde to settle his soule in security, out of this daungerous Sea? wherein (as *S. Bernard* saith) *periculum probat transeuntium raritas, percuntium multitudo*. The rarenesse of those that passe ouer safe, and the multitude of others that perish in their passage, sufficiently proueth the perill. In the *Ocean* Sea of foure shippes not one doth miscarry, and in the Sea of this world, of many foures, not one is saued. This world is the kingdome of Sathan, what seruant of God can loue to liue in it? It is a place of banishment, and who is so vnnatural as not willingly to forsake it? Can any choose rather alwayes to hang in hazard, then once to fall for his felicity? Can any rather desire to liue in the Gunshot of the Diuels assaulkes, then to enjoy the porte of assured security? We *Ioan. 16.* are promised, that here we shall be persecuted, and hated of the world, that we shall weepe, and liue in sorrowe, that we shall be despised, and put to shame, and haue no rest of body; nor perfect contentment of minde. We are assured on the other side, that in the next life our
reward

reward is great , our repose without trouble, and our comfort without crosse. Our teares shall be turned into triumph, our disgrace into glory, all our miseries into perfect felicity . Who therefore would not rejoyce quickly to die ; seing that death is the passage from this world to the next , from all the present agreeuances, to al possible happynesse ? Well may the brute beastes feare death, vvhose end of life is the conclusion of their being . Well may the Epicure tremble , vvhich with his life, looketh to loose his felicity. Well may the Infidels, Heretikes, or vnrepentant Sinners quake , whose death is the beginning of their damnation. Such as here haue their heaven , and haue made their prison their Paradise : those whose belly vvas their God , and their appetites their guides, may with reason rue their death, seing they haue no portion in the land of the living . They haue sowne in sinne, and what can they looke to reape but misery ? vanities were their traficke, and grieve vwill be their gaine ; detestable vvas their life, and damnable will be their decease . Of such it is verified :

¶ *muti*

Omors quam amara est memoria tua, homini Ecclef. 41
pacem habenti in substantiis suis ! vere mors
peccatorum pessima. Sed pretiosa in conspectu Psal. 33.
Dominus mors sanctorum eius. O death, howe
 bitter is thy remembrance to a man that
 hath planted his peace, & contentment
 in his worldly substance ! for in deede
 most miserable is the sinners decease.
 But pretious is the death of Saints in the
 sight of our Lord. Here they haue their
 payne, & in heauen they looke for their
 payment. Here they haue sowne in
 teares, and there they shall reape in joy.
 Their iudge is he, for whome they haue
 suffered, and therefore doubtlesse will
 be mercifull. Their accusers are made
 dumme, by their former repentance, and
 therefore can not be prejudiciall. Their
 conscience is cleered by humble confes-
 sion, and therefore can not be fearefull.
 Hope is their staffe to keepe them from
 sliding : rightuousnes their safeconduct,
 to warrant them from arresting : grace
 is their guide, to keepe them from erring.
 Their woundes and sufferinges in Gods
 cause, are wardes to assure them of com-
 fortable entertainment. Their frayes &
 wrastringes against their owne passions,
 are

are badges of perfection, and will finde free access. Finally, the hell that here they haue passed, will ascertayne them of obtaining a crowne in heauen. They are goodly fruit, more fit for the golden plate, and Kinges table, then to hang longer on a rotten bough. They are pleasant and sweete Roses, more worthy to be honored in the Princes hand, then left vpon a thorny stalke: yea they are glorious rubies, rather to be set in the Crowne of glory, then here to be trodden vnder foote by dirty swine. What can they see in this world to withhold them? They runne (saith S. Chrysostome) for a great wager, and not *quasi in incertum*. They regard not whether the way be Greene, and pleasant, or rough & miery; they way not who seeth them, nor what they say of them. Though they be reuiled, they stay not to answer: though they be stricken, they stand not to reuenge: though their house burne, their wife complaine, their children cry, they turne not backe to moane them; their minde is only on their wager, if they runne not, they winne not, & therefore their only joy is to come soonest to their

Hom. 7. in
Ep. ad Heb

quasi in incertum

their goale . If they looke vpon the world, they see it like a Sea , where many trusting to the waues are drowned, others are beaten with the billowes against the stony rockes, diuers labour to attayne diuers shoares, some by helpe of a seely plancke, some by some fragment of the broaken ship. They see many forced to help them selues with their only handes, and many other ouercome with the surges, to haue yealded vp the ghost, & left a multitude of dead carcasses to the waters rage. Amongst others they see them selues also tired , not with the smalest stormes, and their hold to be very fickle , and therefore what greater comfort can there be-fall them, then to be quickly landed in a safe port, where beholding vnder them the perils escaped, they may the more rejoyce at their attained security ? *David* describing this tedious voyage, or nauigation of Gods seruantes through this stormy Sea , sheweth howe eagre they were, and desirous to be deliuered out of the same . They (saith he) *which descend into the Sea of this life, in the shippes of their mortall bodies, doing their worke in many waters of*

Psal. 106.

P j. worldly

worldly afflictions; true it is that they see the mercyfull workes of our Lord in chea-
rishing them, and his mercuailes in confir-
ming them: But all this they see in the
depth of their distresses. He said, and the
spirit of tempest stood vp in their persecutors,
and the waues of aduersity were rayssed high
against them. They mount as high as heauen,
and fall as lowe as bell, and for the time
so amaze them, that their life pined away in
miseries. For they are tossed, and made to
stagger like a drunken man, with continual
variety of newe surges and griefes, and
all their wisdom in patiently suffering, and
firmely hoping of Gods helpe, is denou-
red, and to the eye vnprofitable against
their enemies rage. And therefore they
cryed vnto our Lord, when they were distres-
sed in this daungerous manner, and de-
sired to haue a short cut to their voyage
end, and esteemed it a singular benefit,
that he ledde them by death out of their ne-
cessities, and so altered their storme into a
calme whide, and guided them in the haue of
their owne willes, that is the haue of secu-
rity, in which they most desired to be.
If they consider the poore, their life is
lead in such agony, payne, & needinesse,
that

that it maketh every one to loath it. If they behold the rich and mighty, their felicity is folly, and their joy is vanity. If they looke on Potentates, that seeme the very flower of mankinde, they finde oftentimes, that they are poore in their riches, abject in their honours, discontented in their delightes; their body a sacke of dunge; their soule a sincke of sinne; miserable their birth, vvicked their life, & damnable their end. Looke „ (saith S. *Augustine*) into the graues, sur- Aug. in sen-
vewe all the Emperors, Dukes, States, tentis a -
and Worthies of former ages, and see Prosper
who was Master, who man; who rich, collectis
or vvho poore. Discerne, if thou canst, sententia,]
the Captiue from the King, the strong vltima.
from the weake, the faire from the de-
formed. Which vvordes import, that „
if after life there is no more difference „
of persons, then there is in the ashes of
veluet and course canuase, or of diuers
woodes burnt vp in one fire: then sure-
ly it is folly to care for these bodies, or
to desire their long continuance, which
in the end must be resolued into earth
and dust, and can not here liue vvith-
out a multitude of combers: the like

we finde almost in every other thing. And therefore surely all miseries of our life well perused, we may thinke it a great benefit of God, that whereas there is but one way to come into this world, yet are there very many to goe out of the same. What can there be in life, either durable, or very delightfome, when life it selfe is so fraile, and tickle a thing?

Sap. 2.

Our life (saith the Scripture) is like the print of a cloude in the ayre; like a mist dissolved by the Sunne; like the passing of a shadowe; like a flower that soone fadeth; like a dry lease carried with every winde; like a vapour that soone vanisbeth out of sight. Saint

Psal. 102.

Iob 13.

Iacob 4.

Chril. hom

24 in ep. ad

Rom.

Chril. ep. 6

Ibid. hom.

2. ep. ad

Coloff.

Greg. Naz

in oratione

de pauperibus

aman-

dis.

Sap. 5.

Chrysostome calleth it one while a heavy sleepe, fedde with false and imaginary dreames, an other while he calleth it a comedy, or rather in our dayes a tragedy of transitory shewes, and disguised persons. Sometimes he likeneth it to a birdes nest made of strawe and dung, that the winter soone dissolueth. S. Gregory Nazianzen calleth it a childes game, that buildeth houses of sande in the shoare, where every wave washeth them away: yea and (as Pindarus saith) it is no more
 “ but the dreame of a shadowe. It passeth
 away

away like one that rideth in post; like a shippe in the Sea, that leaueth no print of the passage; like a bird in the ayre of whose way there remayneth no remembrance; like an arrowe that flieth to the marke, whose tract the ayre sodainely closeth vp. Whatsoever we doe, sit we, stand we, sleepe we, wake we, our ship (saith *S. Basil*) alwayes sayleth towardes our last home, and the sterne of our life keepeth on an vnflexible course. Every day we die, and howrely loose some part of our life, & euen then when we grow we decrease. We haue lost our Infancy, our Childhood, our Youth, and all till this present day: vvhath time soeuer passeth, perisheth, and this very day, death secretly by minutes purloyneth from vs. This *S. Gregory* well expresseth, saying: *Nostrum viuere, a vita transire est, vita nostra ipsis suis augmentis ad detrimenta impellitur, & inde semper deficit, vnde proficere se credit.* Our liuing is a passing from life. For our life with her increase diminisheth, and by that alwayes impaireth whereby it seemeth to profit. Future thinges (saith *Innocentius*) are alwayes beginning, present thinges alwayes

*Basilin psa.
primum.*

*Greg. l. 11.
mor. ca. 26.*

*Innoc. 3. li.
1. de con-
temp. mun.*

cap. 24. vel
secundum
alios ca. 20.

wayes ending, and thinges past are quite dead and done. For vvhile vve liue, we die, and then we leaue dying, when we leaue liuing. Better therefore it is to die to life, then to liue to death; because our mortall life is nothing, but a lining death: and life continually flyeth from vs, and cannot be with-held; and death howrely commeth vpon vs, and cannot be vvith-stood. No armour resisteth, no threatning preuaileth, no intreaty profiteeth against deaths assault. If all other perils and chaunces spare our life, yet time and age, in the end vvill consume it. We see the fludde, that riseth in the toppe of a Mountayne, to fall and role downe with a continuall noise: it gusheth out with a hollowe & hoarse found, then it runneth roaring downe over craggy and rough cliffes, and is continually crushed and broaken vvith diuers encounters, till at the foote of the hill it entereth into the Sea: and so fareth it with mans life, he commeth into the world with payne, and beginneth his course with pittifull cryes, and continually molested with diuers vexations, he neuer ceaseth running downe, till in the

the end he fall into the Sea of death. Neither is our last howre the beginning of our death, but the conclusion, and then it is come that hath beene long in the comming & fully finished, that was still in the ending. Why therefore should we be unwilling to leese that, which cannot be kept? Better it is (since death is debt, & natures necessary wracke) to followe S. Chrysostomes counsell. *Fiat voluntarium, quod futurum est necessarium, offeramus Deo pro munere, quid pro debito sentimur reddere.* Chri hom. 20. in Mat.

Let vs make it voluntary, vvhich most needes be necessary, and let vs offer to God for a present, which of due & debt we are bound to render. What meruaile if when the wind bloweth, the leafe fall; if when the day appeareth, the night end; Our life (saith the same Saint) was a shadowe, and it passed; it was a smoake, & it vanished; it was a buble, and it was dissolued; it was a spinners webbe, and it was shaken a sunder. No wise man lamenteth, that he liued not a yeare sooner then he was borne, and why should he lament, that vvhithin a yeare or lesse, he shall liue no longer? For he leeseeth nothing, that then he had, and he shall

Genes. 3.

be to the world but as then he was. God made *Adams* garment of dead beastes skinnes, to put him in minde that he was condemned to die; and to make the remembrance of death familiar vnto him, that the losse of life might not affright him, who alwayes carried the livery of death vpon him. And as *Daniell* by spreading ashes in the Temple, discovered the treachery, and falshood of the Priestes of *Babilonia*: so by poudering our thoughts, and memory with the dust of our grave, and often repetition of our decease, we shall soone discry the vanity of this life, the traynes of the Diuell, and our secret temptations to be such, as we would rather wish by losing of life to cut off, then by auoyding death to continue. If any thing make death tedious, it is the wante of the consideration of it. The olde men haue it right before them, the younge men hard behinde them, all men daylie ouer them, and yet we forget it. Familiarity vvith Lyons taketh away the feare of them, the being vsed to tempestes, giueth hart and courage to endure them, & in warre the seing so many howrely bereaued of life,

Dan. 14.

life, maketh the Souldier lide or nothing to set by it. If therefore we will be out of all feare of death, let vs continually remember it. If we vse our horse to the race before we runne for the vvager; if we acquainte our selues vvith the vvapons before vve fight for the victory: much more should we take heede, that vve come not vnprovided to this last combate. The good Pilot when he guideth his ship, sitteth at the sterne in the hinder part thereof: & so the provident Christian to direct his life, must alwayes sit at the end of the same, that the mindfulness of death being his sterne, he may feare it the lesse, and provide for it the better. This is the dore vvhereby vve must goe out of bondage: and therefore as the prisoner that standeth vpon his delivery, taketh greatest comfort in sitting vpon the threshold, that when the dore is opened, he may the sooner get out: so ought we alwayes to haue our minde fixed vpon the last steppe of our life, ouer which we are sure, that passe vve must, though howe, or vvhen vve knowe not. For this cause that holy man *Ioannes Eleemosinarius*, Patriarke of *Alexandria*,

quid having his Tombe in building, commaunded that it should be left imperfect, and that his seruantes every day, should put him in minde to finish the same, that hauing his eye alwayes fixed vpon this dore of death, he might the better prepare for the passage through it. The memory of death is the ashes, wherein the fire of vertue being raked vp, it continueth the better, and will be fitter to enkindle the courage of our minde, that when death commeth in deede, and these ashes shall be vnaked, we may rather rejoyce, that our flame hath found a vent to mount to her naturall Sphere, where it will shine to our glory: then sorrowe, that it parteth out of the chimney of our flesh, where it was in daunger to be quenched with our iniquity. It was not without cause that God likened death to a Theefe. For as the Theefe when he findeth the man of the house watching, & vpon his garde, salureth him in curteous sort, and taketh vpon him the person of a friend, but if he finde him a sleepe, he cruelly murdereth him, and robbeth his treasury: so death, to those that are prepared for it,

is very comfortable, and to those only terrible, that sleepe in sinne and are carelesse of their end. And to these belongeth that saying. *The death of the sinners is worst*: Euill because it seuereth from the world; worse because it seuereth from the body; and worst of all because it seuereth from God: for vvhy, they make the vvorld their Paradise, their body their God, and God their enemy. To such death is hatefull; for that therein they are tormented vvith the panges of the dying flesh, amazed with the fittes and corrasiuues of the minde, frightened vvith the terrour of that which is to come, grieved vvith remorse of that vvhich is past. They are stunge with the gnawing of a guilty conscience discomforted vvith the rigour of a seuerer judge, annoyed with the thought of their loathsome sepulchre. And thus though death of it selfe be not bitter, yet is it bitter to the vvicked. And yet (as Saint Ambrose noteth) even to them is life more bitter then death. For more „ grievous is the living to sinne, then „ the dying in sinne. For the vvicked „ vvhile he liueth increaseth his offence, „ and

Psal. 33

1110

and when he dieth offendeth no more :
and therefore by his life he agumenteth
his tormentes , and by his death he a-
bridgeth the same. It is the feare of death,
that maketh it terrible, and it is not in
deede so grieuous to die, as to liue in per-
petuall feare, and expectation of death.

Ecclef. 1.

For he that feareth God , shall make a
good end , and in the day of his decease

Apoc. 14.

he shall be blessed . And happy are the
dead , that die in our Lord , from hence
forth (saith the spirit) they shal rest from
their labours, for their workes doe fol-
lowe them . The noone day light shall

Iob 11.

rise vnto them , at the euening (of their
life) and when they thinke them selues
quite consumed, they shall rise as bright
as *Lucifer*. They (as *S. Augustine* saith) be-
cause their desire is to be loosed , and to
be with Christ , endure to liue with pa-
tience, and are ready to die with joy.
They feare not death because they fea-
red God in life : they feare not death,
because they rather feared life; and an
euill death, is but the effect of an euil life.
Their life was a study howe to die well,
and they knewe, that since death passed
through the veynes of life, it lost the
bitter-

bitternesse of death, and tooke the taste
and sweetnesse of life. Neither are they
amazed with the fore-going gripes, and
extreamities, because they take them as
the throwes of child-birth, by which our
soule is borne out of this loathsome bo-
dy, and brought forth to an eternall fe-
licity. They feare not the Diuels, to
whome they haue stoutly resisted; they
haue confidence in God, whose wrath
they haue with repentance appeased.
The horror of the graue doth nothing
moue them, because they doe but sowe
therein a carnall and corruptible body,
to reape the same in the resurrection in-
corruptible, and spirituall. This made

Simeon so joyfully sing: *Nowe thou relea-* Luc. 2:
sest thy seruant O Lord, according to thy word

in peace. This made *S. Hilarion* so confi-

dently say vnto his soule, *Egrede re, quid* Hier. in vi.
times? egredere anima mea quid dubitas? se- ta Hilarion

ptuaginta prope annos seruisti Christo, & mor-
tem times? Depart, why fearest thou? de-

part O my soule, why doubtest thou? &
almost three score and tenne yeares hast
thou serued Christ, & fearest thou death?

This made *S. Ambrose* on his death bed,
giue this answer to those that wished

his

Possidor.
in vita S.
Aug. cap. 7.

Ibidem.

Cip. lib. de
mortal.

his longer life. *Non sic vixi; ut pudeat me inter vos vivere; nec mori timeo, quia bonum Dominum habemus.* I haue not so liued that I am ashamed to liue amongst you, neither feare I to die, because we haue a good Lord. This made a Bishop Saint *Augustines* familiar friende, vvhhen his flocke seemed vnwilling with his death, to say, *Si nunquam, bene. Si aliquando quare nō modo?* If I should neuer die, well. But if euer why not nowe? They vvell knewe, that death is but Gods officer to summon before him, whome he meaneth to call. They thought it an vnchristian part, to with-say in deedes, that, which they prayed euery day in wordes. For euery day the Christian saith, *thy will be done*: and howe preposterous a thing is it (saith S. Cyprian) when his will is, that we depart, not willingly to obey him? If we repine & grudge against his pleasure, doe we not followe the guise of stubborne and euill deseruing seruantes, that cannot vvithout sorrowe and grieffe be brought before their Master? Doe vvwe not rather goe enforced by meere necessity, then vvith any remonstrance of good vvill or duty? And can we for
shame

shame desire, of him to be honoured with eternall rewardes, that can so hardly bee entreated to come and receave them? or to enjoy for ever the glory of his presence, that shunne the dore where by we must enter into it? Well might those wordes be repeated to vs, which in Saint Cyprians time were said in a vision to one that lay a dying. *Paritimetis, exire non vultis, quid faciam vobis?* You are vnwilling to suffer in the world, loath to depart out of the world, what should I doe vnto you? A worthy rebuke of the loath to die. For if the chased Hart to auoyde the greedy Houndes, flyeth often times to the Hunters protection, and though pursued of him, yet by nature hath an affiance in his mercy: If one enemy sometimes findeth fauour at an other enemies hand, vvhether hee least looked for it; vvhether should a dutifull Childe feare, to goe to his heavenly Father, a penitent soule to his sweete Saviour, an obedient member, to be joyned vwith his head? If he came into this vworld to redeeme vs, vvhether should vve doubt, but at our death he vwill re-
scue vs, especially if vve die for him,

Ibidem.

as he died for vs? He that accepteth his enemies, will he reject his friendes? and he that bought vs so deare, will he refuse his peny worth? If he affect our compa-

Prouer. 8. ny so much in earth, that he said : *my delight is to be with the children of men*, hath he now so forgotten his olde loue, as not to admit vs to his company in heaven? He came hither to buy vs an inheritace, and he went from hence to prepare it for vs; and when we are to enter into possession will he exclude vs? Who can imagine of him, that is contented here to be him selfe our foode, and to abase his majesty to enter into our soule, dwelling in this cottage of clay, and vnpleasant dungeon, that he (I say) will not be content in our chiefest neede, to be our friend, and to aduaunce our departing soule to the comfort of his presence? Can he that hath beene our guide, and our guardian all the way, forsake and shake vs of in the end of our journey? **Psal. 31.** No, no, the eyes of our Lord are vpon those, *that feare him, that he may deliuer their soules from death.* Let vs remember his loue in adopting, his truth in promising, and his power in performing, and our feare of death

death will be soone altered into desire of the same . Hee came to open heauen gates , and what meaned he but that wee should enter in ? He came into earth to inuite vs vnto him, and why departed he from earth, but to haue vs followe him ? Finally, he abandoneth none, but abandoned by them: he is easily found, where he hath bin carefully sought : & is most ready to crowne the victorious conquerour . All which considered, wee may well say with S. Ambrose, *that death to the good is a quiet haue, and to the badde may be counted a shipwracke.* Amb. l. de bonomortis cap. 7.

CHAPTER 10.

That the violent death, and foregoing torments, are tollerable in a good cause.

NEYETHER let the violence of death, The tenth
Nor multitude of torments affright cause of
vs, we haue but one life, and but one can comfort.
we lose. *Goliath* was as much hurt by *Dauid* 1. Reg. 17.
littles stone, as *Sampson* by the weight Iud. 16.
of a whole house. And *Hely* had as much 1. Reg. 14.
harme by falling backward in his chaire,
as *Iesabell* by being throwne downe from 4. Reg. 9.
a high windowe. And all they that sto- Act. 7.

Qj.

ned

Ioan. 11.

Richard
393 White,
Mart.

1262

ned *Steenen* to death, tooke no more from him, then an ordinary sicknesse did from *Lazarus*, and doth daylie from vs all. One death is no more death, then an other, and as well the easiest, as the hardest, taketh our life from vs. Which point a glorious Martir of our dayes, executed for the Catholike faith in *Wales*, hauing well vnderstood, when the sentence of his condemnation was read, That hee should be drawne vpon a hurdle to the place of execution, then hanged till he were halfe dead, afterward vnbowelled, his head cut off, his body quartered, his quarters boyled, and set vp in such and such places, he turned vnto the people, and with a smiling countenance said. And all this is but one death. But yet if the foregoing torments daunt our constancy; let vs consider what we are, what we auoide, what we looke for, & whome we serue. We are Christians, and ought to be of more valour then Heathens; we auoide by short punishments, eternall and more grievous afflictions; with smal conflicts we purchase vnspeakable glory; we suffer for a God, that hath suffered more
for

for vs. Let vs but consider what men haue suffered for false Gods, for the Diuell, and for vaine glory, and we shall think our torments the more tollerable.

Tertullian vvriteth of a Curtizian called *Leana*, that hauing tired the tormentors, in the end spit her tongue in the Tyrants face, that she might also spit out her voyce, and be vnable to bewray her complices, though violence should chaunce to make her willing. It was the fashion amongst the *Lacedæmonians*, for choyse younge Gentlemen, to offer themselues to be vvhipped before the altars of their false Gods, their ovvne parentes exhorting them to constancy, and thinking so much honour gayned to their houses, as they shedde bloud: yea and accounting it greater glory, that their life should yeald and departe from their body, rather then their body yealde or departe from the lashes. The Historie of *Mutius Scauola* is knowne, whose constancy *Seneca* commending, saith. *Hostium flammæque contemptor, manum suam in hostili foculo diffillantem spectauit, donec iussu est vt ignito ignis eriperetur. Hoc tanto maius puto,*

Tertul. ad Mart.

Qij.

quanta

quantorarius est, hostem amissa manu vicisse, quam armata. A contemner both of flames and foes, beheld his owne hand melting in his enemies fire, vntill commaundement was giuen, that against his will the fire should be taken from him. Which so much the more I account of, by howe much a rarer thing it is, with a maymed, then vvith an armed hand to conquere an enemy. It was an ordinary pastime amongst the *Romanes*, for men to shewe sporte in vvrasteling and striving vvith Lyons, and other vvilde beastes, only for a vaine prooffe, and boast of their valour: they esteemed the print of brutish tuskes, glorious ornaments, the ranges of bloody claws, badges of honour, and their comlinesse increased vvith number of scarres. Of these *S. Cyprian* speaking, saith. *Quid illud oro te, quale est, vbi se feris obsciunt, quos nemo damnauit, atate integra, honesta satis forma, veste pretiosa, viuentes in ultro-neum funus ornantur, malis suis (miseri) gloriantur, pugnant ad bestias non crimine sed furore?* What meaneth that I pray thee, what thinkest thou of it, vvhere such cast themselues to wilde beastes, whome

Cypr. ad
Donat.

no man condemned, and persons of ripe age, of comely feature, gorgeously attired, while they are aliue set forth themselves towards a voluntary funerall, and glory (poore wretches) in their owne miseries, and fight with beastes not condemned for their fault, but incenced with fury? But what neede I reckon profane examples, though in deede they ought so much the more to moue vs, in that they suffered for a puffe of vaine glory, more then we doe for eternall felicity & yet want we not most glorious examples of our owne Saints, & in our owne cause: and because the particulers were infinite, I will only set downe some generall speeches of their torments. Saint Cyprian speaking to a Persecutor, saith. *Cyp. Ep. 2. ad Demetrium.*
Innoxios, iustos, Deo charos, domo priuas, patrimonio spoliatis, catenis premis, carcere includis, bestiis, gladio, ignibus punis. Admoues lamandis corporibus longa tormenta, multiplicas lacerandis visceribus numerosa supplicia, nec inmanitas tua vsitatis potest contenta esse tormentis, excogitat nouas penas ingeniosa crudelitas.
 The innocent, just, and dearest vnto God, thou thrustest out of their houses, thou spoylest of their patrimony, thou loadest

Q. iij.

loadest

- loadest with chaynes, thou lockest in prisons, with wilde beastes, swordes, and fire thou deuourest. Thou vsest long torments in dismembri^{ng} their bodies, thou multiplyest variety of punnishments in tearing their bowelles: neither is thy barbarousnes contented with vsuall torturings; thy wittie cruelty deviseth newe paynes. And in another place speaking of the Martyrs. The torment^{ed} (saith he) stoo^{de} stronger then the tormentors, and the beaten and torne members, ouercame the beating and tearing hookes. The cruell and often doubled scourging, coulde not conquere their vnconquerable faith, though they were brought to that passe, that the tormentor had no hole nor sound parcell of limmes, but only goary vvoundes wherevpon to continue his cruelty. *Arnob. li. 2. con. gent in fine.* *nobis* speaking to the Persecutors: you (saith he) with your flames, banishments, torments and beastes, wherewith you rend and racke our bodies, doe not be-reau^e vs of our liues, but only ridde vs of a weake and sorry skinne. You put vs (saith *Tertullian*) vpon gallowes and stakes, you teare our sides vvith
forkes,

forkes, we are beheaded, throwne to »
the wild beastes, & condemned to toyle »
in the mettall mines. Not inferiour to »
these were the torments of the fathers of
the old Testament, of which S. Paul spea- Hebr. 11.
keth, saying. Others were racked not ac-
cepting redemption, that they might finde a
better resurrection. And others had triall of
mockeries, and stripes. Moreouer also of bandes,
and prisons. They were stoned, they were
bewed, they were tempted, they dyed in the
slaughter of the sword, they went about in
sheepes skinner, in goates skinner, needy, in
distresse, afflicted, of whome the world was
not worthy. Wandering in deserts, in moun-
taynes, in denmes, and caues of the earth.
And of these torments of Martirs, all
Hystoriographers doe make so often
and large mention, that there can hardly
be deuised any kind of cruelty, that they
reckon not amōgst the passions of Gods
Saints. Neither are there fewer that haue
most valiantly beside torments, endured
the last brunt of death; then thinking
themselves most happy, vwhen they
had obtayned any meanes to depart this
life. Lucretia sheathed her knife in her
owne bowels to renowme her chastity.

Q iiii.

Empedocles

Empedocles threwe himselfe into *Aëna* flames to eternize his memory. *Peregrinus* burnt himselfe in a pile of woode, thinking thereby to liue for euer in mens remembrance. *Asdrubals* wife at the sur-
 prising of *Carthage*, rather chose to burne out her eyes, and yeald her body to her country flames, then to behold her husbands misery, and to be her selfe her enemies pray. *Regulus* a Captayne of the *Romanes*, rather then he would ransom his owne life with the death of many, was contented to be roled in a hogshhead sticked full of sharpe nayles. And *Cleopatra* suffered her selfe to be bitten and stung with most venomous *Vipers*, rather then she would be carried as captiue in triumph. Did not *Saul* and his Esquire runne vpon their owne swords, to auoyde the *Phylistians* rage? Did not
Judas hang himselfe for desperation, to hasten his journey toward his deserued punishment? and yet all these with their death began their hell, not ended their misery: and vpon a vaine humour did the same, that we are forced vnto for Gods cause. And (as *Tertullian* well noteth) *Hæc non sine causa Dominus in seculum admisit,*

1. Reg. 31.

Matt. 27.

Tertul ad
 mart.

admisit, sed ad nos & nunc exhortandos, & in illa die confundendos, si formidauerimus pati pro veritate ad salutem, quæ alii effectauerunt pro vanitate in perditionem. Not without cause hath our Lord permitted these examples in the world, but for our present exhortation, and future confusion, if we be afrayde to beare for verity to our salvation, that which others haue desired for a vanity to their perdition. Nowe if I would stand to recite the glorious examples of those, that haue constantly dyed in a good cause, the number is so great, their courage so glorious, that it would require a whole treatise by it selfe.

Consider the example of *Abell* that was Gen. 4:
cruelly murdered; of *Heremy* that was
stoned; *Esay* that was sawen in sunders;
Zachary that was slayne betweene the 1. Par. 24:
Temple and the Altar. Consider in the
newe Testament the courage of little
children, that in their prowes surmount-
ing their age, haue in their childish bo-
dies shewed hoary and constant mindes,
and in that weakenes of yeares, beene su-
periors to all Tyrants torments. Consi-
der the tender and soft Virgins, who be-
ing timorous by kind, & fraile by sexe,
haue

haue neuerthelesse in Gods quarrell altered their female relenting harts, into vnfearefull and hardy valour, and beene better able to endure, then their enemies to practise vpon them any outrage. Consider the whole multitude and glorious host of Martirs, whose torments haue beene exquisite, bloudy, and with all kinde of extremity, and yet their mindes vndaunted and strong, and their agonies alwayes ended vvith triumph and victory. And if all these examples be not forceable enough, to make vs not to feare death, let vs consider howe many wayes, we may of force and without merit suffer casuall mischaunces, and sodaine deathes; *Vt illa nos instruant* (as Tertullian saith) *si constanter aduenda sint, quæ & inuitis euenire consueverunt.* That those thinges may benefit vs, if they be constantly endured, vvhich vvwhether vve vvill or no are incident vnto vs. Howe many at vnawares haue beene burnt vp in their owne houses, howe many slaughtered by beastes in the fieldes, howe many by the same deuoured in Cities? Howe many consumed in common pestilences, murdered by theeeues,

Tertul. lib.
ad Mart.

theeues, slayne by their enemies? And
 even in our dayes how many see we, not
 only desperately to venture in warre, to
 runne vpon the swordes, to contemne
 perils, to be lauish of their liues: but
 diuers also forced against their vvilles
 to enter the same daungers, and to caste
 themselves away, and that often times
 in vnjust quarrels, to the damnation of
 their soules? Finally, vvho is there,
 that mauger vvhatsoever he can doe,
 may not suffer that by misfortune,
 which he feareth to suffer in Gods cause?
 Why therefore should vve feare that,
 which cannot be auoyded? The very
 necessity of death should make vs not
 vnwilling to die, and the remembrance
 of our mortality should make vs litle
 feare, when experience sheweth vs mor-
 tall. Liue well, and die well, we may,
 but liue long, and not die, we cannot.
 We should not thinke our life shorte-
 ned, when it is well ended. He dyeth
 old enough, that dyeth good, and life
 is better well lost, then euill kept. We
 goe but that way, by the which all the
 world before vs hath gone, and all that
 come after vs shall followe, and at the
 same

same instant with vs, thousandes from all partes of the world shall beare vs company. If we be taken away in the flower of our age, howe could it be better bestowed, then on him that gaue it? and all our losse therein is concluded in this, that being passengers vpon this worldly Sea, we had a stronger gale to waste vs sooner ouer to our desired porte. If we die in this cause, our pitcher is broken over the fountayne, where the water is not lost, but only returned thither, from whence it was first taken. We are
 * not in prison for theft or murder, that when we are called out, we should looke for nothing, but for present death. Our body is our hold, our death our deliue-ry; when the Iayler calleth we haue a cleere conscience, and feare not his threatning. If he menace death, he promiseth life, and his killing is our re- uiuing. It is a shame for a Christian to feare a blast of mans mouth, that hath such vnuincible shores to support him, as that no man nor Diuell is able to ouerthrowe them. *Times hominem Christiane* (saith Tertullian) *quem timeri oportet ab Angelis? siquidem Angelos iudicaturus*

Ter. de fug
in persecut,

*es : quem timeri oportet a demoniis, siquidem
& in demones accepisti potestatem : quem ti-
meri oportet ab vniuerso mundo, siquidem &
in te mundus iudicatur.*

Fearest thou man
O Christian, that art to be feared of the
Angels? for the very Angels shalt thou
judge : that art to be feared of the Di-
uels, for ouer the Diuels hast thou re-
ceiued authority : that art to be feared
of the whole world, for in thee is the
world to be judged. Howe often for
a point of honour, haue we beene rea-
dy to chalenge our counterpeere into
the fielde? howe often haue we for our
pleasure, vsed desperate and break-neck
games, thinking it glory to contemne
death for a brauery, and a stayne to our
courage, to shew any cowardise in mor-
tall hazardes? Nowe therefore may Ter-
tullians wordes be well objected vnto vs.

183.

Tertul. in
Scorp.

*Quid grauatur pati nunc homo ex remedio,
quod non est tunc grauatus pati ex vitio? Dis-
plicet occidi in salutem, cui non displicuit occi-
di in perditionem? Nauseabit ad Antidotum
qui biauuit ad venenum? Why grudgeth
man to suffer for his remedie, that
which he grudged not to suffer vpon a
vanity? Displeaseth it him to be killed*

to

to his saluation, whome it displeased not to be killed to his perdition? and wil he loath to receiue the medicine, that gaped so wide to let in the poyson? Nowe ought we to renewe that wonted courage, and be as carelesse of our liues, when they are to be well spent, as then we were, when we would haue spilt them for a vanity. When the Diuell led vs in his seruice, he could with a vayne hope of prayse, weane vs from loue of our liues; and shall we thinke that God dealeth hardly, that with so glorious rewardes entiseth vs from the same? Is death pleasant when the Diuell commaundeth it, and is it vncomfortable when it is at Gods appointment? For this very end hath God ordayned Martirdome. *Vt a quo libenter homo elisus est, eum iam constanter elidat.* That by whome man was wilfully foyled, him he should manfully foyle againe. In sinne and heresie we were venturous and bolde, or rather presumptuous and rash. When we were vnarmed, naked, and without force, no terrour could amaze or coole our audacity: and nowe that we are re-claymed to vertue, and true Religion, harnesed

Tertul. ib.

Vt a quo libenter homo elisus est, eum iam constanter elidat. That by whome man was wilfully foyled, him he should manfully foyle againe. In sinne and heresie we were venturous and bolde, or rather presumptuous and rash. When we were vnarmed, naked, and without force, no terrour could amaze or coole our audacity: and nowe that we are re-claymed to vertue, and true Religion, harnesed

harnesed with Gods grace, garded vnder
 Gods pauiſe, protected by his Angels,
 and fortified by the prayers, Sacraments,
 and good workes of the Church; shall
 vve be more fearefull, then vve vvere
 without al these succours? We are allot-
 ted to a glorious combat, in which the
 only comfort of so honourable lookers
 on, were enough to harden vs against all
 affronts. *Præstantes nos* (saith S. Cyprian) *Cyp. ep. 63*
& fidei congressione pugnantes spectat Deus,
spectant Angeli eius, spectat & Christus.
Quanta est gloria dignitas, quanta felicitas,
præsido Deo congregari, & Christo iudice coro-
nari? When we skirmish or fight in the
 quarrell of our faith, God beholdeth, his
 Angels behold vs, & Christ looketh on.
 What a glorious dignity is it, how great
 felicity to fight vnder God as ruler, and
 to be crowned of Christ as iudge of the
 combatte? Let vs therefore vvith our
 whole might arme vs, and prepare our
 selues to this conflict. Let vs put on the *Ephes. 6*
 breast-plate of justice, so that our breast
 may bee garded against our enemies
 darts. Let our feete be shodde, that when *Psal. 90*
 we beginne to walke vpon the *Basiliske*
 and *Adder*, and to tread vnder foote the

Lycp

Lyon and the Dragon, we be not by them stoung and supplanted. Let vs carry the shield of faith to repaire vs from our enemies shotte. Let vs hide our head in the helmet of saluation, that our eares yealde not to bloudy menacings, our eyes detest heretical bookes and seruice, our forehead alwayes keepe the signe of the Crosse, and our tongue bee alwaies ready to professe our faith. Let vs arme our hand with the sword of Gods spirit, that it refuse to subscribe to any vnlawfull action, and defend only the true Catholike faith: and being thus armed with a pure minde, and vncorrupted faith, and sincerity of life; *Ad aciem quæ nobis indicitur, Dei castra procedant: armatur integri ne perdat integer, quod nuper stetit: armentur & lapsi, ut & lapsus recipiat quod amisit: Integros honor, lapsos dolor ad prælium pronocet.* Let Gods campe march on to the battaile that is bidden vs: let the perseuerant be armed, least they lose the benefitte of their late standing: let the yealders be armed, that they may recover the losse of their former falling: let honour to the constant, and remorse to the lapsed be a spurre to the skirmish. It hath

Cyp. ep. 63

hath beene alwayes (saith *Tertullian*) ac-
 counted a most worthy experience of
 combatters studies, to put in triall the
 strength and agility of their bodies, and
 measure it by the multitude of commen-
 ders, hauing their reward for their goale,
 the assembly for their iudge, and the
 common verdict for their pleasure. The
 naked limmes beare away many wounds,
 the buffets make them stagger, the spur-
 rings iustle them, the plummet staues
 rend them, the whippes teare them: yet
 no man condemneth the Captayne of
 the conflict, for objecting his champi-
 ons to such violence. Complaints of
 injuries haue no place in the fielde, but
 euery one marketh what reward is ap-
 pointed for those gaules, woundes, and
 printes of the stripes: as namely the
 crownes, glory, stipend, publike priui-
 leges, portraitures and grauen Images,
 and such like monuments, wherewith
 the world doth (as it may) eternize them
 with a certayne perpetuity, and procure
 them a continuall resurrection in their
 posterities remembrance. *Pictus ipse non*
quaritur, dolere se non vult, corona premis vul-
nera, palma sanguinem obscurat, plus victoria

*Tertul. in
 Scorp.*

Tertul. ibi,

sum est, quam iniuriatum, hunc tu lesum existimabis, quem vides latum. The champion himselfe complayneth not, he would not be deemed to feele any payne, the Crowne couereth the woundes, the wager shrowdeth his bloud, greater is his victory then his injury, and whome on the one side you thinke sore, on the other side you see not sorry. Howe much more ought we to glory in our Martirdomes, and not only not condemne, but highly prayse our heavenly Captayne, for exposing vs to these bloody frayes. The husband-man scattereth in the earth his corne, so carefully before reaped, yea he burieth it and couereth it in the furrowes, he rejoyceth when the showres come to roote it, the frost to nippe it, the snowe to lie over it, and yet in that seede hath he all his hope of gayne. The raine moueth him not, when he thinketh on the haruest, nor the corrupting of the cornell, when he thinketh on the ripe eare of corne. Let not vs therefore condemne our husband-man for delighting in our passions. For well knoweth he,

Joan. 12. that : *nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet.* Vnlesse
the

the cornel of wheate fal vpon the ground
and die, it selfe only remayneth. And
therefore suffereth he these persecutions
because thereby, *multiplicabit semen ve-* 2. Cor. 9
strum, & augebit incrementa frugum iustitie
vestre. He will multiply your seede, and
augment the increases of the fruits of
your justice. Wherefore herein, *Liberals-* Tertul. ibi
tas magis quam acerbitas Dei praeest. Euulsus
emin hominem de Diaboli gula per fidem, iam
& conculcatorẽ eius voluit efficere per virtutem,
ne solummodo euasisset, sed etiam deuicisset ini-
micum. Amant, quem vocauerat ad salutem,
inuitare ad gloriam, vt qui gaudeamus liberati,
exultemus etiam coronati. Gods liberality
appeareth more, then his rigour. For
whome he had drawne out of the Diuels
throat by faith, he would haue to trample
him downe by vertue, least he should on-
ly haue fledde, not foyled his enemy. It
pleased him, whome he called to saluati-
on to inuite vnto glory, that we might
not only rejoyce as deliuered, but also
triumph as crowned. If therefore (as S.
Chrysostome saith) the stormes and rage of
the Sea to the maryner, the winter and
foule weather to the husband-man, the
murders & woundes to the souldiers, the

Chrysostom
4 in Mat.

R ij.

cruell

cruell blowes and stripes to the combat-
ter seeme tollerable enough, in hope of
a temporall and transitory reward: much
more all worldly miseries to vs, in hope
of heauen. Other Kinges and Poten-
tates neuer conquere without killing, ne-
uer triumph without cruelty, neuer en-
joy the pleasures of this life, without the
miseries of many mens deaths: but the
Souldiers of Christ are most honoura-
ble, not when they liue in daintinesse,
pompe, and majesty, not when they
murder impiously, cruelly, and brutish-
ly: but when they suffer humbly, stout-
ly, and patiently in his quarrell. Let our
aduersaries therefore loade vs with the
infamous titles of traytors, and rebels, as
the *Arrians* did in the persecution of the
Vandals, and as the *Ethnicks* were wonte
to call Christians *Sarmentitios*, and *Semias-
sios*, because they were tied to half-peny
stakes, and burnt with shrubbes: so let
them drawe vs vpon hurdles, hange vs,
vnbowell vs alieue, mangle vs, boyle vs,
and set our quarters vpon their gates, to
be meate for the birdes of the ayre, as
they vse to handle rebels: we will an-
swere them as the Christians of former
perse-

persecutions haue done. *Hic est habitus victoria nostra, hac palmata vestis, tali curru triumphamus; merito itaque victis non place-* Tert. apo-
log. cap. vii.
mus. Such is the manner of our victory, such our conquerous garment, in such chariots doe we triumph: What maruaile therefore if our vanquished enemies mislike vs? *Consolamini igitur in verbis istis.* Take comfort therefore in these vvordes, and vvith joyfull harts cry, *Mibi viuere Christus est & mori lucrum.* If Philip. 1.
you die, you shall be deliuered out of two prisons at once, the one so much worse then the other; as it is worse to be with-held from perfect blisse, then from the liberty of a most payneful and tedious pilgrimage. You haue heretofore liued to die, but then shall you die to liue for euer. Here you so liued that you were continually dying, but then, you shall once die neuer to die more, or rather by abridging a lingring death purchase an euerlasting life. You shall leaue a ruinous and base cottage, and passe to a most glorious and blessed palace, whose very pauement set with so many bright and glorious starres, may giue you a ghesse what roomes you are

R iij. like

- Luc. 15. like to finde aboute. It cannot grieue you to departe vvith the prodigall Sonne from this dirty village, and the company of swine, to your fathers house; and you must needes willingly caste of your sacke of dunge, to receiue the first stole, where you are invited to the great supper.
- Luc. 14. I hope you haue neither oxen to try, nor farme to see, nor newe wife to with-hold you from going. You haue had toyle enough in the seruitude of Ægypt: you haue wandred long enough in the desert in continuall battaile, vvith your and Gods enemies: and nowe if you die the time is come, that you take repose and enjoy the felicity of the land of promise. You haue beene in the Mount Sinay with *Moyse*, quando *caperunt audiri tonitrua, micare fulgura, & nubes densissima operire montem.* When thunderinges beganne to be heard, lightnings to flash, and a thicke darke clowde to couer the Mount. Nowe are you called vnto Mount *Thabor*, where enjoying his glory, whose terroure you haue already sustayned, you may say with *S. Peter. Bonum est nos hic esse.* It is good for vs to be here. The haruest of the Church (vvhereof the

the Spouse speaketh in the *Canticles*. Can. 9.

Messus Myrrham meam cum Aromatibus.

I haue reaped my Myrrhe vvith my Spices) is not yet done. You are growne vp in this field, and are part of the crop that by Martirdome must be reaped, to be laide vp in Gods barne. You are the Myrrhe to enbalme not the dead bodies, but the dead soules of Heretikes. You are Spice to season by the example of your constancy, the bitter griefes and passions of poore Catholikes. Remember howe often you haue Luc. 22. beene vvith Christ at his Supper, and reason nowe requireth, you should followe him to *Gethsemany*, not to sleepe with *S. Peter*, but with him to sweate bloud. Your life is a warfare, your weapons patience, your Captayne Christ, your standard the Crosse. Nowe is the alarme sounded, and the warre proclaymed, die you must to win the field. Neither is this newes to you, that haue professed to be Christs champions, seing the Captaynes general of his army (I meane the Apostles and all the most famous Souldiers since their time) haue esteemed this the most Soueraigne victory,

R iij.

by

by yealding to subdue, by dying to re-
uiue, by shedding blood and leessing life,
to winne the goale of eternall felicity.

4. Reg. 2. *Elias* must not thinke much to let fall the
worthlesse Mantle of his flesh, to be ca-

Iud. 7. ried to Paradise in a fiery chariot. *Gedeon*
may willingly breake his earthen fla-

Genel. 39. gons, to shewe the light that must put to
flight his enemies. *Ioseph* must leaue his
cloake in the strumpets handes, rather

Mar. 14. then consent vnto her lewd entisements:
and the younge man of *Gethsemani* rather
runne away naked, then for sauing his
Sindon to fall into the Sinagogues ca-
ptiuitie. The *Beuers* when they are hun-
ted and see themselues straighted, haue
this property, they bite off their owne
stones, for which by kinde they knowe
themselves to be chiefly pursued, that
the hunter hauing his desire, may cease
to followe them any farther. Nowe if
nature hath taught these brute thinges
to saue themselues with so paynesfull a
meanes, from bodily daunger; howe
much more ought reason and faith to
teach vs, willingly to forgoe not only
liberty and liuing, but euen our very
life, to purchase thereby the life of our
soules,

soules, and deliuer our selues from eter-
 nall perdition? You haue euery day in
 your prayers said, *Adueniat regnum tuum*,
 let thy Kingdome come: nowe is the
 time come to obtayne your petition.
 The Kingdome of this world is in the
 wayning, and the age thereof beginneth
 to threatē ruine. The forerunners of An-
 techrist are in the pride of their course,
 and therefore S. Cyprian saith. *Qui cerni-* Cyp. lib. de
mus iam capisse graua, & scimus imminere mortali.
grauiora, lucrum maximum computemus, si
istinc velocius recedamus. We that see alrea-
 dy great miseries, and fore-see greater to
 be at hand, let vs account it time happi-
 ly gayned, if we may quickly depart, to
 preuent their comming. Neither is the
 Winter so full of showres to water the
 earth, nor Sommer so hote to ripen the
 corne, nor the Spring so temperate to
 prosper younge groth, nor Autumne so
 full of ripe fruit, as heretofore it hath
 beene. The hilles tired with digging
 yeald not such store of marble: the wea-
 ried mines, yeald not so great plenty of
 pretious mettall: the scant vaynes waxe
 daylie shorter. In the Sea decayeth the
 maryner, in the tents the Souldier, In-
 nocency

nocency in Courtes, iustice in judgments, agreement in friendshippe, cunning in artes, and discipline in manners. The hotte Sunne giueth not so cleere light: the Moone declyneth from her accustomed brightnesse: the Fountaines yeald lesse aboundance of waters: Men are not of so perfect hearing, so swift running, so sharpe sighted, so well forced, nor so bigge and strong limmed, as heretofore. We see gray-heads in children, the hayre falleth before it be full growne; neither doth our time end in old age, but with age it beginneth, and euen in our very vprist, our nativity hasteneth to the end. Finally, every thing is so impayred, and so fast falleth away, that happy hee may seeme that dyeth quickly, least he be oppressed with the ruines of the dying vworld. Let them make account of this life, that esteeme the world their friend, and are not only in the world, but also of it: As for you, the world hateth you, & therefore howe can you loue it, being hated of it? We are here pilgrimes and straungers, and howe can we but willingly imbrace the death, that assigneth vs to our last home, and deliue-

deliuering vs out of these worldly snares
 restoreth vs to Paradise, and the King-
 dome of heauen? Our Country is hea-
 uen; our parents the Patriarks; why doe
 we not hasten to come speedily to our
 Country, & to salute these parēts? There
 a great number of our friends expecteth
 vs, a huge multitude desireth our com-
 ming, secure and certayne of their owne
 saluation, & only carefull of ours. What
 vnspeakable comfort is it to come to the
 sight and imbracing of them? Howe
 great is the contentment of their abode,
 without feare of dying, and with eter-
 nity of living? There is the glorious
 quyre of Apostles: a number of rejoy-
 cing Prophets: the innumerable multi-
 tude of Martirs, crowned for the victo-
 ry of their bloody frayes and passions.
 There are the troupes of faire Virgins,
 that vvith the vertue of chastity haue
 subdued the rebellions of flesh, and
 bloud. There are the companies of all
 Gods Saints, that bathe in eternall felici-
 ty, hauing happily passed over the daun-
 gerous voyage through this vvicked
 world. There is the center of our re-
 pose, the only seate of vnfayling security
 and

and who can be so vnnaturall an enemy to himselfe, as to eschewe death being the bridge to so vnspeakable contentment? Seing therefore there is so litle cause either to loue life, or to feare death, and so great motiues to lament that our inhabittance is prolonged, and our decrease adourned; let not their threatnings appall vs, who can only kill the body, and haue nothing to doe with the soule: whose greatest spite worketh our profit, & who when they thinke to haue giue vs & our cause the greatest wound, then haue they deepliest wounded them selues, & procured our highest aduancement. They vnarme vs of blunt and bending vveapons, they strip vs of slight and paper harnesse, and against their willes, they arme vs with more sharpe and pricking swordes, and with armour that yealdeth to no kinde of violence. When they thinke to haue ridde vs from encountering their wicked endeauiours, they doe but abetter our ability to resist and vanquish them, altering vs from earthly Souldiers to heavenly Warriors, from timorous Subjects to mighty Soueraignes, from oppressed Captiues to glorious

glorious Saints. They thinke by killing *Abell*, that *Caynes* Sacrifice will be accepted, not remembring that *Abels* bloud cryeth out against them. By pursuing *Elias* with many Souldiers, they thinke to haue the vpper hand, not remembring that the fire will fall from heauen in his defence. They thinke by stoning *Steenen* to haue ended their chiefe enemy, not considering that his principall persecutor will succcede in his roome, and be vnto them a more victorious aduersary. Let them still continue their rage, let them thinke themselues wise in this ignorant folly: but let vs though we lament at their offence, yet rejoyce in our felicity.

Genes. 4.

4 Reg. 1.

A&. 7.

CHAPTER II.

*That Martirdome is glorious in it selfe,
most profitable to the Church, and
honourable to the Martirs.*

WHAT greater preeminence is there in Gods Church, then to be a Martir? what more renowned dignity, then to die in this cause of the Catholike faith? And this Crowne doe our greatest enemies set vpon our heades.

The ele-
uenth cause
of comfort

The

The glory whereof, though none can sufficiently utter, but such as by experience haue proued the same: yet may we gather by conjectures, no small part of the greatnesse of it. For if we consider it in it selfe, it is the noblest act of Fortitude, death being the hardest thing for nature to overcome. It is also the greatest point of Charity by Gods owne te-

Joan. 15. stimony, who said. *Maiorem charitatem nemo habet, quam ut animam suam ponat quis, pro amicis suis.* It is the principallest act of Obedience, commended so high-

Philip. 2. ly in Christ. *Factus obediens usque ad mortem.* Become obedient euen vnto death;

Aug. lib. de It is by *S. Augustins* verdict more honou-
Virgin cap rable then Virginitie. It is finally the
46. tom. 6. very chiefe act or effect of all vertues.

If therefore (as the Diuines say) that worke or action is more perfect or meritorious, which proceedeth of the greatest number of good causes, concurring to the same; then must Martirdome be a most glorious thing, which requireth the concurrence of all vertues, and that in the highest degree, to the accomplishment thereof. Martirdome hath the priuledge of the Sacrament of Baptisme,
and

and by *S. Augustine* is compared there-
 vvith. In Martirdome (saith he) all
 the misteries of Baptisme are fulfilled.
 He that must be baptised, confesseth his
 faith before the Priest, and answereth
 when he is demaunded: this doeth also
 the Martir before the Persecutor, he ac-
 knowledgeth his faith, & answereth the
 demaund. The baptised is either sprink-
 led, or dipped in water: but the Martir
 is either sprinkled with his blood, or not
 dipped but burned in fire. The baptised
 by imposition of the Bishops handes re-
 ceiveth the holy Ghost: the Martir is
 made a habitacle of the same spirit, while
 it is not he that speaketh, but the spirit
 of his heavenly Father, that speaketh
 vvithin him. The baptised receiveth
 the blessed Sacrament in remembrance
 of the death of our Lord: the Martir
 suffereth death it selfe for our Lord.
 The baptised protesteth to renounce
 the vanities of the vvorld: the Martir
 beside this, renounceth his ovvne life.
 To the baptised all his sinnes are for-
 giuen: in the Martir all his sinnes are
 quite extinguished. Saint *Cyprian* also
 alleadging a reason, why no crime nor
 fore-

Aug. ad for-
 tun. lib. de
 Eccl. dog-
 mat. ca. 74.
 tom. 3.

Cip. de sin-
 gu clerico.
 verus fi-
 nem,

fore-passed offence could prejudice a Martir: saith, *Ideo Martirium appellatur, tam corona quàm Baptisma, quia baptizatur pariter & coronatur.* Therefore is Martirdome called as well a Crowne, as a Baptisme, for that it baptizeth and crowneth together. So that as no offence committed before Baptisme, can doe the baptised any harme: so also doth Martirdome so cleanse the soule from all spot of former corruption, that it giueth thereunto a most vndefiled beauty. Yea, and in this Martirdome seemeth to haue a prerogative aboue Baptisme. For though Baptisme perfectly cleanse the soule, and release not only the offence, but also the temporall punishmēt due vnto the same: yet sticketh the roote of sinne in the flesh, and the party baptised retayneth in him, the badge and cognizance, yea the scarres and tokens of a sinner. But Martirdomes vertue is such, that it not only vvorketh the same effect of Baptisme, but purchaseth also to the soule forth-with, a perfect riddance of al concupiscence and inclination to sinne, and maketh it not only without offence, but vnable to offend any more. It doth not
only

only gather the fruits, or lop the branches, or fell the tree; but plucketh it vp by the very rootes, & dishableth it from springing vp againe. With the broode it killeth the dame, it consumeth both the weede and the seede together, and clen- feth vs both from the mire, and from the stayne and spot that remayneth after it. And therefore of Martirs doth the Scri- pture say : *Isti sunt qui venerunt de tribula- Apoc. 7.*
tione magna, & lauerunt stolas suas, & deal-
bauerunt eas in sanguine agni. These are they that came out of a great tribulation, and haue washed their stoles, and whited them in the blood of the Lambe. Vpon which place *Tertullian* saith, *Sordes quidem In Scor- Baptismate abluuntur, macula vero Martirio piaco.*
candidatur, quia & Esaias ex rufa & coccino
micum & laneum reponnit. The filth is vvaished avway by Baptisme, but the staynes are cleered by Martirdome, for *Esay* promisseth that red & scarlet should become as vvhite as snowe or vvoll : as who should say, so much more forcible is Martirdome then Baptisme, as the wa- ter, that taketh out dirt and stayne toge- ther, then that which washing the dirt away, leaueth the stayne behinde it : not

S j.

that

that this stayne importeth any sinne, but the infirmity which originall sinne hath caused, and of which actuall sinne proceedeth. So that Baptisme taketh away our fault, and Martirdome our frailty: Baptisme giueth vs the key, but Martirdome letteth vs in: that maketh vs members of the militant, this of the triumphāt Church: that giueth vs force to walke to our journeis end, and to fight for the victory, but this setteth vs in repose, and crowneth our conquest. Baptisme bringeth vs forth as the mother doth the child, to which though she giue most of those parts which are in men, yet some she giueth not, and those that she giueth are so impotent and weake, that though they may be vsed in childish actions, yet not to the principall thinges that man needeth, till by processe of time they be farther enabled. For so Baptisme giueth vs grace, vvhcreby vve may vweakely turne the powers of our minde to God, and haue an obscure, and in a manner a childish kinde of knowledge, and loue of him: but the chiefe actions, wherein our felicity consisteth, ensue not streight vpon our Baptisme, but with longe toile

we must labour for them, before we can attayne to so great ability. But Martir-
dome bringeth vs forth as the *Lyonesse*
doth her Whelpes; which breeding but
one in all her life, beareth it six & twen-
ty monethes in her belly, till it growe
perfect in proportion, able and strong
of all the limmes, armed with all the
clawes, and not so much but with all, e-
uen the cheeke-teeth ful growne, so that
it commeth forth with full make, & free
from the impotency of other broode, as
Epiphanius writeth. And thus Martir- Epiph. *beat*
dome doth with our soule, bringing it 78.
forth vvith such perfection, that it is
streight enabled to haue the perfect
sight and loue of God, wherein con-
sisteth our blisse and happynesse, with-
out any delay of further groth, or suffi-
ciency. In the Baptisme of water (saith
Saint Thomas) the Passion of Christ
worketh, by a certayne figuratiue re-
presentation; in the Baptisme of spirit
by a desire and affection; in the Ba-
ptisme of bloud by perfect imitation:
likewise the power of the holy Ghost
vvorketh in the first by secret vertue, in
the second by commotion of the minde,

S ij.

in

- in the third by seruour of perfect loue. So much therefore as imitation in deed, is better then representation in the figure, and desire in the thought: so much doth the Baptisme of bloud, surpasse those of water and spirit. Baptisme is the clowd by which *Moyſes* guided Gods people, and shrowded them in the desert: but Martirdome is the riuer *Iordan* through which *Iosue* leadeth them into the land of promise. Baptisme apparelleth *Mardocheus* in kings attire, yet leaueth him a subject: but Martirdome with the robes, inuesteth him also with royall dignity. No *Naaman* is so foule a leaper, that this water of *Iordan* cannot cure. No man so blinde, but that the washing in this poole of *Siloe* can restore to sight. No disease so vncurable, but this ponde vpon *Probatice* can perfectly heale. It accomplisheth the labours of the vertuous and Godly, and satisfieth for the sinnes of the sinnefull and wicked, and is to those a reward, and to these a remedy.
- Cypr. de *Vidimus* (saith S. Cyprian) *ad hunc nominis*
 laude Mart. *titulum fide nobiles venisse plerosque, ut deno-*
tationis obsequium mors honestaret. Sed & alios
frequentius asperimus interritos stetit, ut ad-
missis

missa peccata redimentes cruore suo, loti haberentur in sanguine, & requiescerent interempti qui viuentes putabantur occisi. Mors quippe integriorem facit vitam, mors amissam inuenit gloriam. We haue scene many of noble faith, to haue aspired to this Title of Martirdome, that their death might honour their seruiceable deuotion. We haue scene others to haue stood without feare, that redeeming their offences with their blood, they might be knowne to haue beene washed in the same, & might be reuiued by killing, that alieue were accounted dead. For this death maketh life more perfect, and recouereth the grace that was lost. And if *S. Chrysostome* ex- Chriso. ep. ad Neopli.
tolling Baptisme saith, that it not only maketh vs free, but also Holy; not only „ Holy, but just; not only just, but chil- „ dren; not only children, but heyres; not „ only heyres, but heyres of the same in- „ heritance with Christ; not only heyres „ vvith Christ, but members of Christ; „ not only members, but temples; not „ only temples, but also instruments of „ the holy Ghost: Then may I farther „ enlarge my selfe in the prayse of Mar- tirdome and say, that Martirdome gi-
S iij. ueth

ueth a freedome voyde of all seruitude,
 a holines and iustice without any fault
 or feare of losse. It so maketh vs chil-
 dren, that we cannot become enemies.
 It maketh vs heyres, not only in right,
 but in full possessiō. It maketh vs heyres
 with Christ, not only of his grace, but
 also of his glory. It maketh vs members,
 that can not be cut off, temples that can
 not be defiled, such instruments of the
 holy Ghost, as can not be abused. Final-
 ly, it giueth vs the crowne, whereof Ba-
 ptisme is the pledge; in all which points
 it is superior vnto it. To pray for the ba-
 ptised is a benefit. *Quia nescit homo finem*
suum, no man knoweth what his end shal
 be: but to pray for a Martir, *S. Augustine*
 tearmeth it an injury, seing we ought ra-
 ther to commend vs to his prayers. *Iniu-*
ria est orare pro Martire, cuius debemus ora-
tionibus commendari. It is an injury to
 pray for a Martir, to whose prayers we
 must be commended. For these causes
 doth the Church call the dying dayes of
 Martirs, their birth-dayes. For though
 we be borne againe by Baptisme, yet
 are we not come to a full birth and per-
 fect healing. For (as *S. Augustine* saith)

Ecclef. 9.

August de
 verbis A-
 post.

The dying
 dayes of
 Martirs,
 called
 birth daies

Filiis

*Filii Dei quamdiu mortaliter viuunt cum morte
confligunt; & quamuis veraciter de illis dictum
sit, quicquid spiritus Dei aguntur hi sunt filii
Dei.* The children of God so long as
they liue a mortall life, they struggle
with death; & though of them it be true-
ly said, that so many as are ledde by the
spirit of God, they are Gods children :
yet so long as the body oppresseth the
soule, oftentimes *tanquam filii hominum,*
quibusdam motibus humanis deficiunt ad se
iplos, & ideo pereunt : like children of men,
with carnall motions they fall into their
owne frailty, and so perish. Likewise
vpon these wordes of S. Iohn. *In iudi-*
cium non venit, sed transit a morte ad vitam. Aug. tract.
22. in ca. 5.
Iohn.
Ecce (inquit) in hac vita nō dum est vita, tran-
situr a morte ad vitam, vt in iudicium non ve-
niatur. He came not into judgment, but
passed from death to life. Lo (saith he) in
this life there is yet no life, we passe from
death to life, to auoide the comming vn-
to judgment. We therefore (saith Origen) Origen. l. 3
in Iob. in il-
lud pereat
dies in quo
natus sum.
doe not celebrate the day of the Saints
natiuity, which is an entrāce of al griefe,
and molestations : but the day of their
death, which is a riddance of their sor-
rowes & a farewel to the diuels assaults. ,,

S iiii.

We

Chrysolog
ser. 129.

Cyp. lib. de
mortal.

Aut alius
eius nomi-
ne, in edi-
tione Ga-
gnei Hom
30. de ge-
nesio.

We celebrate the day of their death, be-
cause though they seeme to die, yet in
deede they die not. When you heare
therefore named (saith an other Father)
the birth day of the Saints, vnderstand
not that which breedeth them of flesh
into the earth: but which bringeth them
from the earth into heauen, from labour
to rest, from tentations to quiet, from
torments to delightes, from worldlie
laughters, to a crowne of glory. For

(as S. Cyprian noteth) *Scimus eos non amitti
sed pramitti, & recedentes precedere.* Wee
knowe they are not lost, but sent to lead
vs the way, and gonne from vs to make
way before vs. *Natales vocamus dies* (saith
Eusebius Emisenus) *quando eos martyrii vita
& gloria fides, dum ingerit mortis, genuit ater-
nitati, & perpetua gaudia breui dolore partu-
rit*: We call their natall dayes, when the
life of Martyrdome, and the glory of
their Faith, while it putteth them to a
temporall death, begetteth them to eter-
nal life, and with a snort payne bringeth
them forth to perpetuall pleasure. Wor-
thily are they called birth-dayes by the
which they that were borne into this mi-
sery of mans frailty, sodaynlie are borne
again

again to glory, taking of their end and death, a beginning of an endlesse life. For if we call those birth-daies, in which in sinne and sorrowe wee are borne to sorrowe in this world; more justly may these be called birth-daies, wherein from corruptible light, they come into the brightnesse of the next world, and the Sonnes of men ascend to the adoption of an heavenly Father. Which considerations were enough to encourage vs to be rather greedy of Martirdome, being so glorious a thing, then any way slacke in imbracing it, when it is offered. But if we consider moreouer, howe beneficiall the same is to the Church, and howe important a meanes to aduance Gods glory, no true member of Christ, nor true child of the Catholike Church, can be so vnnaturall, as not to rejoyce, that he hath so good an occasion to discharge his duty to them both, in so acceptable a sort. The Martirs (saith *S. Chrysostome*) uphold the Church like pillers, they defend it like towers, they beare off the rage of waters like rockes, keeping themselves in great tranquility: like lights they haue dispersed the darknesse of impiety, and

*Chrys. ser.
Iuuent. &
Max. mart.*

like

like oxen haue drawne the sweete yoke
 of Christ. The corne the more it is watered
 with showres of raine, the more plentifull
 haruest doth it yeald: and the Vine also
 when it is pruned, it spreadeth out the
 branches in greater pride, and is the more
 loaden with faire clusters, and the injurie
 it seemeth to suffer returneth to the greater
 increase. It is beneficiall to the field, to
 set on fire the stubble, that the ground
 may be more fertile and abundant.

Cypr. de
 lud. mart.

So (saith *S. Cyprian*) in Martirdome the
 fore-going fall, is a preparation for greater
 fruit, and condemneth life to death, that by
 death life may the better be preserved.

Theod. ser.
 9. de cur.
 Gracan.
 affect.

And for this *Theodoretus* compareth the
 Persecutors to men, that goe about to
 extinguish the flame with oyle, whereby they
 rather increase it: and to carpenters that
 felling trees, cause many more to spring,
 then they cut downe. For the more
 Martirs are slayne, the more daylie
 spring vp in their place.

Hilar. de
 Trin. lib. 4.

This (saith *S. Hilarius*) is peculier to
 Gods Church, vvhile it is persecuted,
 it flourisheth, while it is trodden
 downe, it groweth vp, vvhile it is
 despised, it profiteth, while it is hurt,
 it over-

ouer-commeth, while it is contraried, it „
 better vnderstandeth, and then it is most „
 constant, when it seemeth to be conque- „
 sed : so wonderfull is the force of the „
 death and bloud of Martirs. Whose glo- *
 rious course is very fitly expressed in the
 silke-worme, which first eating it selfe
 out of a very litle seede, groweth to be a
 small worme; afterward when by fee-
 ding a certayne time, vpon fresh and
 greene leaues, it is waxed of greater sise,
 eateth it selfe againe out of the other
 coate, and worketh it selfe into a case of
 silke, which when it hath once finished,
 in the end casting the seede for many
 younge to breede on, & leauing the silke
 for mans ornament, dyeth all white and
 winged in shape of a flying thing : Euen
 so the Martirs of the Catholike Church,
 first breake out of the dead seede of ori-
 ginall sinne by Baptisme; then, when
 by feeding on the Sacraments, & leaues
 of Gods word, they are growne to more
 ripenesse, casting the coate of worldly
 vanities, they cloath themselues vwith
 the silke of vertue, and perfection of
 life, in vvhich vvorke perseuering to
 the end, euen vwhen the persecution

is greatest, they finally as neede requir-
 reth, shed their bloud as seede, for newe
 of-spring to arise of, and leaue moreouer
 the filke of their vertues, as an ornament
 to the Church, and thus depart white for
 their good vvorkes; and winged vvith
 innocency of handes, and cleanness of
 hart, they presently flie to their heaven-
 ly repose, agreeably to *Dauids* saying,

Psal. 23.

*Quis ascendet in montem Domini? Innocens
 manibus & mundo corde.* Who shall ascend
 to the mount of God? The innocent of
 handes & cleane of hart. So that though
 the ripe fruit of the Church be gathered,
 yet their bloud engendereth newe sup-
 ply, and it increaseth the more, when
 the disincrease thereof is violently pro-
 cured. It is like the bush that burned and
 was not consumed: of the owne ruines
 it riseth, & of the owne ashes it reuiueth,
 and by that increaseth, by vvhich the

Exod. 3.

world decayeth. The *Phenix* as *Epipha-
 nius*, *S. Clement*, and others report, when
 she is come to her full age, gathereth in
 some high mount a pile of *Mirrhe*, *Franken-
 cense*, and other *Spices*, which being
 kindled by the heate of the *Sunne*, she
 suffereth her selfe to be burnt vp, and of
 her

*Epiphan. in
 anchorat.*

her ashes, there first breedeth a little
worme, which in the end becommeth a
Phoenix againe: so the Martirs, when they
see it necessary for Gods glory, hauing
gathered a pile of vertue & good works,
in the mount of the Catholike Church,
and gotten that bundle of vvhich the
Spouse speaketh. *Fasciculus Myrrha dile-* Cant. 1.
ctus meus mihi, My beloued is vnto me
(by the example of his Passion) a bundle
of Myrrhe: exposing them thereupon
to the scorching heate of persecution,
sacrifice themselues in the flame of pa-
tience, & charity, that by their death the
posterity of the Church may de prefer-
ued. For (as *S. Ambrose* noteth) the great
goodnesse of our God, so plentiful of
mercy, and so cunning an artificer of our
saluation, by setting before our eyes the
high reward of vertue, will haue the me-
rits of Martirs to be our Patronage, and
while in the hard cōflict of Martirdome,
he commendeth vnto vs the true faith,
he maketh the affliction of the forefa-
thers, an instruction of their posterity.
O howe great is Gods care ouer vs / he
examineth them to informe vs, he spoy-
leth them, to spare vs, and turneth their
passions

Ambr. ser.
92. de Na-
zario &
Cello.

passions to our profit. For we finde by experience, that whosoever suffereth, though he suffer for his offence, is pittied, and naturally misery, though deserved, cannot but breede remorse and tendernesse in the beholders. But now when such men as be of innocent behaviour, of vertuous conuersation, learned and graue persons, shall with comfort offer themselves to extremitie, reioyce when they are tormented, smile vwhen they are dismembred, and goe to death as they would to a banquet: When such as neyther want dignities to withdrawe them, nor friendes nor familie to pull them backe, nor powerable enemies to affright them, shall bee ready to chaunge their dignity with disgrace, to forsake their friendes, and giue themselves into the handes of their mortall foes, only for the defence of their conscience, men must needs say as they did in S. Cyprians time. *Noscenda res est, & virtus penitus scrutanda visceribus. Nec enim leuis est ista quacunque confessio, propter quam homo patitur & mori posse.* It is a thing worthy to be knowne, and some vertue that deserueth deepe consideration, for which

Cyprian de
laud. mart.

& virtus penitus scrutanda visceribus. Nec enim leuis est ista quacunque confessio, propter quam homo patitur & mori posse.

which a man is content to suffer death. They want no meanes to search out the truth, hauing both read and heard, that which can be said on eyther side. They want not wit and judgement to discerne the good from the badde, being persons knowne to be of deepe insight and discretion. They can haue no pleasure in paynes, nor any temporall allurements to moue them to vndertake so great misery: yea they haue many delights, honours, & preferments to withdraw them from it, and with altering opinion, and speaking a word, might easily auoyde it. Sure therefore it is, that they finde it necessary to doe this, & that their soule lyeth vpon it, or else flesh & bloud could neuer digest so heauy calamities. And though other, as worldly wise, doe the contrary; yet may we easilie conceyue, that pleasure, profite, and vanity withdraweth the most part of men, which here haue no place, & narrow is the way Mat. 7. that leadeth to life, and but fewe they Luc. 13. be that finde it. And this is the comfort of those that suffer, that their death rayseth many from death, and their patience, maketh euery one inquisitiue
of

Tertull. ad
Scapulam.

of their religion. *Quisquis enim* (saith Tertullian) *tantam tolerantiam spectans aliquo scrupulo percussus, & inquirere accenditur quid sit in causa, & ubi cognouerit veritatem, & ipse statim sequitur.* And againe, *exquisitiōneque iniquitas vestra, illecebra est magis se-
Et.* For euery one seeing such constancy is caste in some scruple, and waxeth inquisitiue what quarrell we maintayne, & when he knoweth the truth, he streight imbraceth it: and euery most exquisite iniquity of yours against vs, is a greater allurement of others to our religion. For as one that breaketh open the jewellers chest, by breaking an yron locke, discovereth to those that are present a multitude of most pretious jewels, which being once seene, euery one is desirous to consider more at leasure the workmanship, glory, and valewe of the same; and many vpon the sight moued to buy them, which if they had bin still vnder locke, no man would haue regarded: so the Persecutors, by breaking the worthlesse lockes of Martirs bodies, lay open their faith & vertue to the sight of the world, of which men falling into deeper consideration, and debating with themselves the

the grace and perfection, that appeareth therein, are moued to buy them, though it be with losse of all their landes, liberties, and liues. O wonderfull force of the Catholike faith, which aboue all natural course, & beyonde all reach of mans vnderstanding, increaseth by that meanes, by which all other thinges are suppressed! We haue no other way to roote out wickednes, sinne, & impiety; no meanes to abolish lewde behaviour, and disorder among men, but only violence of torments, and cruell punishments. And we see, though sensuality, and pleasure entise them with vehement incentiues, yet the feare of seuerer chastisement, maketh them bridle their affections; and if any be executed for great enormities, when he is dead, his sinne dyeth with him, and seldome leaueth he any posterity, that by his death is not rather dismayed, then incouraged to followe his euill example: but in this quarrell of our faith, it happeneth quite contrary. For as a good slip, being ingrafted in a soure tree, bringeth forth neuerthelesse sweete fruit, agreable to the owne kinde; and the sap of the same roote, which in the

T j.

Crab

Crab is soure and bitter, in the Aple of the slip is most pleasant & delightfome, and though it be loathsome in the one, it allureth in the other : so hapneth it to Gods Saints, being put in the Persecutors handes. For their odious and vntollerable cruelty, breedeth (when it is practised vpon malefactors) terrour, feare, and horreur of the wicked fruits, for which they are punished : yet in the faithfull and vertuous, the same bitter torments practised vpon them, vvorke the pleasant and goodly fruits of saluation, not only most acceptable vnto God, but able to allure mens harts to taste of the same. And as a cunning artificer, not only of Iuory or golde, but of yron or clay, can frame a proportionable Image, and in a base mettall or moulde, shewe exquisite skill : so the true children of the Catholike Church, taught by Gods spirit, shewe the perfection of their vertue, not only in riches and wealth, but in neede and pouerty, & as well in the depth of misery and midst of paynes, as in the height of prosperity and worldly pleasure. To this effect may we vnderstand the promise
of

of God made by *David*, to those that kept themselves within the walles, and bounds of *Iherusalem*, that is the Church. *Who giveth snowe as wooll, and spreadeth the miste as ashes*: that is, those torments which to the badde are snowe-cold and vnprofitable, and able to quench the naturall heate, that men haue to followe sinnefull examples, are vwooll to the good, that both in them and others, encreaseth the vvarmth of true faith and vertue: and the rancke fogge of worldly disgrace, whereby the fire of heresie and sinne is extinguished, are as ashes to Gods seruants, wherein the fire of true religion and perfect charity, is preserved and strengthened. *Ligabantur* (saith *S. Augustine*) *includebantur, cadebantur, torquebantur, laniabantur, trucidabantur, urebantur, & multiplicabantur*. They were imprisoned, whipped, tortured, burned, torne in peeces, and murdered; and yet they were multiplied. *Philo* comparing the word of God to *Coriander*, reporteth this seede to be of that property, that being cut into litle peeces, euery crumme of it bringeth forth as much, as the whole seede would haue donne: euen so happeneth it in

Psal. 147

Aug. 22 de ci. cap. 6.

Philo lib. 2 logis Allegor:

T ij. the

the Martirs, of whome when they are martired, euery quarter and parcell, yea euery drop of bloud, is able to doe as much, and sometimes more forcible effectes, then the Martir himselfe, if he had remayned aliue. Well did *S. Hierome* say, *est triumphus Dei passio Martirum, & pro Christi nomine cruoris effusio.* The passion of Martirs, & shedding bloud for the name of Christ, is the triumph of God. Well may it be called the triumph of God, seeing it passeth al other triumphes of men. The triumphes of the *Romans* were wont to be solemnized in glorious chariottes, drawne with *Lyons*, *Elephants*, or goodly Steedes, with applause of the people, with pleasant musicke, with a troupe of captiues, with costly arches, and such other monuments of victory: the banners of the foyled enemies, the rich spoyles and famous prises were carried in sight, and euery thing ordered, and set forth, with pompe and majesty. But who euer heard of a triumph, where the conquerour was haled, and harrowed vpon the ground, with his handes & feete bound, with reproach of the lookers on, vvith disgrace and infamy? where he himselfe
was

Hieron. q.
11. ad He-
dibran.

was captiue; his triumphall arch, the blocke or the gallowes; his enemies banners, the axe or the corde; his spoyles and prises, his vnbodyed bowels, and dismembred limmes; finally his pompe, punishment, & his majesty, misery. This triumph is not that, which worldlinges affect, neither can they conceiue, howe torments and triumphes can agree together. And therefore did *S. Hierome* well call it, the triumph of God. In this triumph was *Nabuchodonozor*, and *Paul* captiues; and *Iustinus* confesseth himselfe to haue beene conuerted by the constancy of Martirs. Of this triumph speaketh *S. Cyprian*, when he saith. *Tanta est virtus Martirii, vt per illam credere etiam ille cogatur, qui te voluit occidere.* So great is the force of Martirdome, that thereby euen he is forced to belecue with thee, that was ready to kill thee. But to proue this, though for the present disgracefull, yet in the sequell a more glorious triumph, euen here on earth, then euer any the *Romans* had; let vs consider the glorious shewes there be to set it forth. The Martirs for their triumphall chariots, haue most sumptuous and stately Churches;

*Cypr. de
laud. Mar-
tirii.*

T iij.

for

for the applause of the people, the prayers and prayſes of all true Chriſtians; for their muſicke, the ſolemne quyes and inſtruments, vſuall in the Church; for their triumphal arches, moſt rich ſhrines, and Altars; for the banners of their ſoyled enemies, the armes and honours of Princes, conuerted by their meanes; for their Captiues, Emperors, Kings, and Monarches; for their ſpoyles and priſes, the Empire, Kingdomes, and common wealthes; finally, for their pompe, the reuerende majeſty of the Catholike Church. Loe now whether our triumph (though baſe in the eye) be not in effect moſt glorious, and whether any conquerours euer wanne more by killing others, then the Martirs haue done by being killed themſelues. *Quid infirmius* (ſaith S. Cyprian) *quam vinciri, damnari, cedi, cruciari, occidi, & cum ad arbitrium carnificis collum prabitur? Hac ſpecies interdum miſericordiam mouet, etiam ſeuiffimis Tyrannis. Verum ubi iam ad monumenta Martirum pelluntur morbi, rugiunt Dæmones, terrentur Monarchæ, coruſcant miracula, concidunt Idola: tunc apparet quam ſit efficax, & potens Martirum ſanguis.* What argueth more

Cypr. aut
alius eius
nomine de
duplici
Martirio.

more impotency, then to be bound, condemned, whipped, tormented, killed, and to lay the head on the block at the hang-mans pleasure ? This sight sometime stirreth mercy, even in the most cruell Tyrants. But when at the Martirs tombes diseases are cured, the Diuels roare, the Monarches tremble, miracles are wrought, Idols fall downe : then appeareth it howe forcible the blood of Martirs is. While the gold is yet mingled with earth in the mines, men tread it vnder foote as they did the earth; but when it is tried with the fire, and depured by the artificers hand, Kinges themselues thinke it a great honour to weare it on their heades : and so the Martirs while they were alieue, enwrapped in that masse of earth, I meane their corruptible bodies; they were contemned and troden on, as the refuse of the world : but when their gold was seuered from drosse, that is, their soule from their body by violent death in Gods cause; there is no Catholike Prince so haughty, but that with bowed knee, and stooping head, is ready to adore them, and account their very ashes, as chiefe ornaments of his

T iij. Crowne;

Crowne, and succours of his Realme. They are not therefore subdued, that overcome their enemies; yea and their victory is most glorious, for the vnusual

Psal. 81. manner. *You shal die like men* (saith David) *and like one of the Princes shal you fall.* You shall die like men, because your death shall seeme full of humane misery, but indeede like one of the Princes shal you fall, that is, like one of the Princes of Gods people: or you shall die not as the

Psal. 48. sensuall worldling, who *is compared to the foolish beastes, and is become like vnto them;* but like men, judging it in reason good for your faith to die, in hope of a better life: yea not only as men, but as Princes amongst men, whose successours neuer faile, whose tombes are glorious, whose

Cant. 1. memory is perpetuall. *Nolite me considerare, quia fusca sum.* Regard you not howe blacke I am, for though I be blacke, yet am I the faire daughter of *Hierusalem.* Of all the partes of a tree, the roote is to the sight the foulest, and most vgly, and therefore seemeth nature to haue hid it from the eye, that it might be no disgrace to the beauty of the other partes: but if you consider the faire flower, the
sweete

sweet fruit, the pleasant leaues, the goodly branches, the very life, and sap of the whole tree; you shall finde, that all proceedeth from that shapelesse, and vnseemely roote; and therefore it ought of all other partes to be chiefly pryed: so is it with the Martirs, they seeme in their torments the most miserable of all other men, couered with disgrace, infamy, and reproach: but if we consider the beauty of Virgins, the fruit of the Confessors, the leaues of temporall commodities, the branches of all nations, yea the very life, and grace of the Church of God; we shall finde that for all these, we may thanke the bloud of Martirs. Well may they be called the neate or kine of the Church, whose teates serue it of necessary milke. For as the neate at al seasons, euen in the foulest weather, ranging in the medowes, fieldes, and pastures, and feeding vpon grasse, and wilde hearbes vnfit for mans eating, by vertue of their inwarde heate, turne them into sweete milke, and suffer the same quietly to be drawne out of them, for the benefit of mankind: so the Martirs, euen in the most stormy time of persecution, are
 conten-

contented to feede vpon the soure, and bitter paynes of their enemies rage, and disgesting all their cruelty, with the inward heate of charity and zeale, turne their owne afflictions to our instruction and spirituall nurture, and suffer their blood to be drawne from them, the vertue whereof hath more force to fortifie our soules, then the sweetest milke, to

Zachar. 9. strengthen our bodies. This is, *Vinum germinans Virgines*: vvine that breedeth

1. Mach. 6. Virgins: *sanguis vuae & mori acuens Elephantos in bellum*, the blood of the grape and mulbery, sharpening the *Elephants*, that is Christians, to spirituall battaile.

This is the pledge that gotte the priuiledge. *Indicabunt nationes, dominabuntur populis*, they shall iudge nations, and rule

ouer peoples: and (as *Tertullian* saith) *Tota clavis Paradisi est sanguis Martyrum*: the blood of Martirs is the very keye of Paradise. So that we may euen of the earthly Crowne, vnderstand that saying of

In vita Machi.

S. Hierome. *Persecutionibus crescit Ecclesia, Martiris coronata est*. The Church encreased by persecutions, and was crowned by Martirdomes. For when was that

Mat. 49.

verified, *Erunt Reges nutritii tui, & Reginae nutrices*

nutrices tua, Kingdomes shall be thy foster-fathers, and Queenes thy nurces, but after the death of infinite Martirs, whose very ashes afterwarde the Kingdomes and Monarches haue honoured, doing as it were due homage, and acknowledging them as Captaines, by whome they were cōquered? Which also in the same place *Esay* foreshewed in the wordes following. *Vultu in terra demisso adorabunt te*, & *Ibidem*. *pulverem pedum tuorum lingent*. With a lowly countenance they shall worship thee, and shall licke the very dust of thy feete. And who are the feete of the Church, but only the Martirs, Apostles, and Pastors, that vphold it, and carry it still forward throughout all nations, of whome it is said? *Quam speciosi pedes Evangelizantium pacem*; & *vos estis qui portabitis nomen meum ante Reges & Praesides*, & *usque ad extremum terra*. Howe fayre are the feete of the Preachers of peace, for these are they that carry my name before Kingdomes and Rulers, and to the very end of the world. Thus we see howe the wordes of Christ are verified. *Nisi granum frumenti cadens in terram, mortuum fuerit, ipsum solum manet, si autem mortuum fuerit, multum*

Rom. 10.

Act. 9.

Luc. 24.

Ioan. 12.

multum fructum affert. Vnlesse the cornell of wheate fall into the ground and die, it selfe remayneth alone, but if it die, it bringeth forth much fruit. *S. Ambrose* noteth, that in the vineyardes of *Engaddi* a City of *Iury*, there is a tree, that if it be pricked or cut, it distilleth out most pretious balme, & yealdeth a most sweet sauour, neither of which thinges it doth being left whole: euen so happeneth it in the Martirs, whose blood by their woundes gushing out, is more pretious, sweet, and acceptable, then the balme. And of this may we vnderstand those wordes of the Spouse. *Botrus Cypri dilectus meus mihi in vineis Engaddi.* A cluster of *Cyprus* is my beloued vnto me, in the vineyardes of *Engaddi*. For (as *S. Hierome* ad *Hedib.* saith) *Ideo odor disseminatur inter gentes, & subit tacita cogitatio, nisi verum esset Euangelium nunquam sanguine defenderent.* By this meanes is the sauour of Christianity spred amongst the *Gentils*, and this secret thought commeth to their minde, that except the Gospel were true, men would neuer defend it with their blood. The sweetnesse of the Rose, if it be vntouched, soone withereth away with the leafe, which

Amb. ser. 3
in pfa. beati
immaculati
in via.

Cant. 8.

Hier. q. 11.
ad Hedib.

which to day is faire, and to morrowe
fadeth: but put it into the still, couer it
from the comfort of the Sunne, yea
scorche it with the fire, it vapoureth out
most delicate water, which may be long
preserued, and imparteth sweetnesse to
whatsoever it toucheth; so that whether
it be by fire, or by naturall course, the
Rose withereth: but in the first manner,
both the leaf keepeth a pleasant saueur,
and distilleth from it a most sweete li-
quour; whereas in the second, both the
leafe is lesse likesome, and the water lost:
So fareth it with Gods Martirs, while
they liue, they are sweet in their vertuous
conuersation, if they die, their example
for a time doth some good: but put them
in prison, keepe them from vworldly
comfortes, yea scorch them, burne them,
and vse them in all extremity, then doe
their vertues giue the best saueur, and
their blood wheresoeuer it is shedde, en-
gendereth a vvonderfull alteration in
mens manners, making them embrace
the truth, and become *Christi bonus odor* 1. Cor. 2.
& *incensum dignum in odorem suauitatis*; a Eccl. 45.
good saueur of Christ, and an incense
worthy to be odour of sweetnes: where-

Sap. 4.

as in their naturall death, though their example would haue done good; yet neither their leafe, had beene so odoriferous, nor their pretious liquour, to such benefit of the Church. And therefore may we say with Salomon. *O quam pulchra est casta generatio cum claritate! cum praesens est imitantur illam, & desiderant eam, cum se eduxerit; & in perpetuum coronata triumphat, incoquinatorum certaminum praemia vincens.* O howe fayre is a chaste generation with brightnesse! while it is present men doe imitate it, and long after it, when it is departed, & triumpheth crowned with perpetuall glory, winning the rewardes of their vndefiled encounters. Personable men of comely feature, though they be by sicknesse or dirt disfigured, yet keepe they the tokens of seemelynesse: yea and then their seemelynesse is most seene, when it is compared with some contrary deformity: and so is it in Gods Martirs, euen in the depth of vworldly disgrace, doe they shewe the glorious grace, and beauty of their minde, and vwhen their vertue encountereth with the Persecutors vice, then doth it shine brightest, and is vnto
the

the beholders most pleasing and amiable. O vnspeakable force of the blood of Martirs, then most powerable, when it is spilte, and then most victorious, when it is troden vnder foote / No Adamant so hard, but though it resist to the strokes of preaching, yea and to the mighty force of miracles; yet yealdeth it to the blood of innocent Lambes, of which Christ speaketh, *Ego mitto vos sicut* Luc. 10.
Agnos inter Lupos. I send you like Lambes amongst Wolues. No leaprosie so vncurable, but the blood of these infants in innocency, though not in age; in malice, though not in discretion, cannot cure. And albeit *Constantine* refused a bathe of the blood of Infants in age, yet doubtlesse had not these Infants in innocency (I meane the Martirs) bathed him in theirs, God knoweth whether euer he had beene rid of his spirituall leaprosie: Which he himself in a manner acknowledging, when he came to that famous Councell of *Nice*, finding many of those Fathers, that had some parte of their body maymed, or disfigured with the torments suffered for the Catholike faith, hee embraced them in humble sorte,
 most

most deuoutly kissing the scarres of their torments, as most honourable badges of Christianity. Three testimonies recounteth *S. Iohn* in this world : *tres sunt qui testimonium dant in terra, spiritus, aqua, & sanguis*. There are three that giue witnesse in earth, the spirit, water, and bloud. The first did *S. Iohn Baptist* see in the forme of a Dove; the second and third, *S. Iohn Euangelist*, comming out of Christs side. In one sense these three thinges haue caused our spirituall life, in an other they maintayne our corporall. Our inward man is quickned by Gods spirit, clensed by the vvater of Baptisme, redeemed with the bloud of Christ : but neither would this spirit haue quickned, nor the water washed, vnlesse the bloud had redeemed. The spirit soweth, the water ripeneth, the bloud reapeth. The spirit appeared in Christs Baptisme, & though the heauen was opened, yet neither earth nor hell gaue any signe of his comming. The water was shed when Christ weeped at *Lazarus* raysing, and though hell was enforced to render her pray, yet neither heauen nor earth were moued at it : But vvhen the bloud came out of Christs

Christ's woundes, both the heavens denyed light, the earth quaked, and hell deliuered vp the dead: and then was it fulfilled, *si exaltatus fuerit a terra omnia traham ad meipsum*. If I be exalted from the earth, I will drawe all thinges vnto me. Our corporall life also dependeth partly vpon breathing, partly on vvatry humours, but chiefly on bloud: yet those are by naturall course, tokens of life, while in the body they performe their seuerall effects. But for our present consideration it importeth more, to consider, that their spirituall value and force is shewed, when the body is bereaued of them. No man was moued by seing Christ drawe breath; but vwhen vwith a great voyce, he gaue vp his spirit, and lost his breath, then did the Centurion streight cry, *vere filius Dei erat iste*. In very deede, this was the Sonne of God. While the bloud and water were in his body vnseene and vntouched, the effect of them was neuer perceiued: but so soone as by the wound in his side, they found passage to come out, there issued also with them a fountayne of grace, whereof all the Sacraments take their effect.

Ioan. 12.

Matt. 27.

V j.

Euen

August.

Psal. 17.

Euen so is it in the blood of Martirs : they whome their holy life nothing moued : they that by their miracles could not be conuerted , by their blood were mollified , and wrought to goodnes . *S. Paul* was obstinate for all *S. Steuens* preaching , he was stubborne in his opinion , for all his miraculous workes , he could neuer be wonne , till he felt the effect of his innocent blood . For (as *S. Augustine* saith) *Nisi Stephanus sic orasset, Ecclesia Paulum non habuisset .* Vnlesse *Steeuen* had thus prayed (that is in his bloody agony) the Church had neuer had *S. Paul* . Of *S. Iames* also it is written , that in *Spayne* he could in his life cōuert but eight persons : but when his blood beganne to worke , the whole Country yealded to his dead bones and Reliques , that regarded so litle the force of his liuing speeches . So likewise the City of *Rome* , though by *S. Peter* and *S. Pauls* owne voyces , Epistles , and conuersation , it had beene laboured vnto the truth ; yet it neuer could be thoroughly conuerted , vntill it vvas longe soaked in Martirs blood . *Tenebrosa aqua in nubibus aëris .* Darke (saith *Dauid*) is the water in the clowdes

clowdes of the ayre : and yet , that very *
 same it is , that bringeth to light the sweet
 Rose , and faire Lilly : that loadeth the
 trees with goodly fruits , and giueth all
 the pride to the stateliest plants : that is it ,
 as blacke as in the clowdes it seemeth ,
 that watereth the earth , and falling vpon
 the flowers , setteth them forth , as it were
 with Pearles and Diamonds , and filleth
 the Riuer vwith most cleere streames .
 What are these clowdes , but Martirs ?
 of vvhome it is said , *who are these that* Eſa. 60:
ſhie like clowdes , and like Doves vnto their
windowes ? What is the water ſo darke in
 the clowdes , but the bloud of Martirs
 in their bodies , vvhere the force there-
 of is not yet vttered ? But vvhen it is
 once ſhedde , it ſheweth it ſelfe to be the Ioan. 7:
fludde of liuing water , that Chriſt promi-
 ſed ſhould flowe out of his ſide , and Pſal. 67:
 that voluntary rayne , which God hath ſet
 aparte for his inheritance , that falleth like Deut. 32:
a ſhower vpon the herbes , and like droppes vpon
the graſſe , in whoſe droppings the younge
ſpring reioyceſe . Of this may we vnder- Pſal. 64
 ſtand Dauids propheſie . Thou haſt viſited Ibid.
 the earth , doubtleſſe of thy Church by
 perſecution , *thou haſt thoroughly watered it .*

V ij. doubt-

Esa. 43.

Iud. 16.

Esa. 2.

Esa. 60.

doubtlesse with the bloud of Martirs,
*and thou hast multiplyed to enrich it, vvith
 younge spring of newe belecuers. In this
 are the wordes of Esay verified. Since that
 thou art made honourable in my eyes, and glo-
 rious by Martirdome, I loued thee, and will
 giue to my Church, men for thee, many for
 one, yea and whole peoples for thy only life,*
that of thee it may be said, as of Sampson,
*that thou hast had a victory ouer more
 by thy death, then by thy life thou had-
 est obtayned. To this effect may we re-*
ferre these wordes of the Prophet. They
shall turne their swordes into culters of ploughes,
and their speares into sithes; because since
Christs time, all the Persecutors by v-
sing their swordes against the Church,
haue but plowed and tilled it, to prepare
it for newe corne, and their speares haue
beene but sithes, to reape the ripe crop,
that more seede might shoote vp in the
place thereof, to the greater increase of
Gods people. And hetherto we haue
experienced the performance of that pro-
mise, made to Christs Church, that the
younge groth of Gods planting should to his glo-
ry shewe it selfe to be a worke of his handes, for
that the least shall become a thousand, and a
litle

little one, become a most strong nation. As by the vertue of the same hands, five loaves were multiplied to be sufficient foode, for five thousand persons: so hath it beene in euery place for the most part, and alwayes it is proued true, that *Quo plus sanguinis, effusum est, hoc magis ac magis effloruit multitudo fidelium*, as S. Cyprian noteth. The more blood hath beene shed, the more hath the multitude of the faithfull flourished. Well may the Church say vnto Christ those wordes of *Sephora*, Exod. 4. *Sponsus sanguinum tu mihi es*: thou art vnto me a Spouse of blood, seing that he neither planted, nor increased, nor fostered her, but in blood. With blood sprouted out her first buddes, as a presage & patterne of the future fruits, and she was no sooner married vnto Christ, but streight the Innocents gaue her notice, in vwhat grieve she was to bring forth her children. Of these S. Augustine speaking, *Iure dicuntur Martirum flores, quos in medio frigore infidelitatis exortos, velut primas erumpentes Ecclesia gemmas, quadam persecutionis pruina decoxit. Non habebatis aetatem, qua in passurum Christum crederetis, habebatis carnem, qua pro Christo passuro passionem sustineretis.*

V iij.

neretis.

neretis. They are vworthely called the flowers of Martirs, which springing in the hart of the cold of infidelity, as the first buddes of the Church that shot out, a certayne frost of persecution parched. Your yeares serued you not to beleue in Christ, but your flesh serued you to suffer for Christ, that was afterward to suffer for you. With their blood did the Apostles, Disciples, and other Martirs vntill our dayes, establish the Churches Doctrines; with blood must we confirme it; and in the end of the world, *Enoch* and *Elias*, and other Martirs of *Ante-christs* time, with their blood must seale vp the same. For (as *S. Cyprian* well noteth) *multum instrumentum indubitabilius, quam quod tot Martyrum sanguine obsignatum est.* No obligation more infallible, then that which is sealed vp with the blood of so many Martirs. And therefore Christ taketh this course for the confirmation of his Doctrines. If in the old Testament vwhen *Moses* read the lawe vnto the people, he sprinkled them with blood of Calues, saying: *Hic est sanguis fœderis, quod pepigit Dominus vobiscum super cunctis sermonibus his.* This is the blood of the league

Cip. de duplici Martirio.

Exod. 24.

league which our Lord hath made with you, concerning al these speeches: How much more effectually is the Church sprinkeled with the bloud of Martirs, as a meane to binde our hartes with vn-
soluble league of beliefe to Christs say-
ings? The efficacy of this confirmation
of our faith, doth S. Ambrose acknow-
ledge, as very important. *Noucrimus ita-*
que (saith he) *quia non sine magno discrimine*
de Religionis veritate disputamus, quam tan-
torum Martirum sanguine confirmatam vide-
mus. Magni periculi res est, si post tot Prophetarum
oracula, post Apostolorum testimonia, post
Martirum vulnera, veterum fidem quasi no-
uellam discutere presumas, & post tam mani-
festos duces in errore permanes, & post mo-
rientium sudores otiosa disputatione contendas.
We must vnderstand (quoth he) that we
cannot vvithout great daunger dispute
of the truth of that Religion, which we
see confirmed vvith the bloud of so ma-
ny Martirs. It is a very perilous thing,
if after the oracles of so many Prophets,
after the testimonies of the Apostles,
after the vvoundes of Martirs, thou
presume to discusse the auncient faith
as a nouelty, and remayne in thy error

Ambr. ser.
92. de Na-
zario &
Cello.

V iij.

after

Cypr. de
laud. Mart.

after so manifest guides , and contend with idle disputation , after the toyles of so many as haue died in the cause. Finally howe beneficiall both in this , and infinite other respects , the blood of Martirs hath beene vnto the Church, and the wonderous force thereof, no man is able sufficiently to expresse . Holy was the austerity and zeale of *Elias* , and *S. Iohn Baptist* ; Godly was the estate of the old Patriarches and Prophets ; vertuous the life of Virgins and Widowes ; honourable the condition of Confessors , and Religious persons : Yet (as *S. Ciprian* saith) *Martirio totum necesse est cedat , cuius inestimabilis gloria , infinita mensura , immaculata victoria , nobilis virtus , inestimabilis titulus , triumphus immensus.* Al must of force yeald to Martirdome , whose glory is vnua-lewable, whose measure infinite , whose victory vnspotted, whose vertue honourable , whose title inestimable , whose triumph exceeding great. To our blood the gates of heauen flie open ; with our blood the fire of hell is quenched ; in our blood our soules are beautified , our bodies honoured , the Diuell suppressed, and God glorified. It is poyson & death

to

to Heretikes; it is restorative and comfortable to Catholikes; a seede of all vertue, and the bane of vice. To conclude, assure your selues, *de Martirio tantum posse* Ibid. *dici quantum potuerit asstimari*. Of Martir-dome so much may be said as may be conceiued. But nowe hauing shewed, *Martir-* howe honourable it is in it selfe, & how *dome* most profitable to the Church: let vs see how *glorious* so glorious it is, even in this world vnto *the* *Martirs* those that suffer it. And to omit the *themselves* triumph of the Church, which being procured by their blood, redoundeth also to their prayse; What a glory is it to Martirs, that the very propheties that went of Christ, are so plainly verified in them, that it is no small conjecture, howe particularly they resemble Christ in glory, whose titles haue so neere affinity with his stile? And to touch of infinite some fewe: of Christ it is said, *Ascendet quasi* Els. 53. *radix de terra sitiens*, he shall come vp like a roote out of a thirsting ground, and yet of this roote it is also written, *erumpet* Ezech. 17. *in germen & faciet fructum*, it shall breake out into a bud, and shal bring forth fruit. Who seeme more like a vvithered roote in a drie and barren soyle, then the Martirs,

tirs, that are pestered in prisons, and as it were buried in miseries? and yet from this roote, who seeth not howe many buds of vertues, & fruits of gained soules continually spring? Of Christ it is said, *Esa. 53.* *we haue seene him, and there was no comelynesse in him, yea we tooke him for a leaper, and the basest of all other men, and yet we desired him.* And how fitly agreeth this to Martirs, whose tortured bodies and opprobrious deathes, if you consider, there are none more abject, and deformed, then they? But for al this, not any disfiguring or outward unhappynesse could so preuaile, but that they are and euer shall be, desired, honoured, and highly esteemed.

Ibidem. Of Christ it is said, *if he yeald his soule to death he shall see a long aged seede, and I will giue him very many, & he shal diuide the spoiles of the strong.* And is not this also verified in Martirs, whose blood is seede, whose death reuiueth, whose plucking vp, is the planting of their posterity? Was not *Abell* the first figure of Christ, and he a Martir? Was not *Ioseph* a principall patterne of Christs passion, & he set to sale, and an innocent prisoner? Were not all the Sacrifices of beasts and birds, types and

and shadowes of Christs oblation, and none of them without shedding of blood? Howe perfectly therefore doe Martirs resemble their Captayne, seing these figures and types, that foreshewed him, may also be aptly applyed vnto them? But to proceede to their other prerogatiues; there are but three especial points, wherein the dead can be honoured, by those that be aliue. First, by monuments and worthy memorials, erected for their renowne: secondly, by famous writers to register their acts: thirdly, by being reuerenced and generally esteemed to be of Soueraigne great power. And as concerning the first point, though the Emperors and men of marke amongst the *Gentils*, haue had diuers honourable memories: yet vvere they for the most part of their owne, or others building before they dyed; or if it were after their decease, it was rather to flatter some of their suruiuing friendes, then for any great care, that they had of the dead parties glory. And howe be it to the false Gods in token of duty, there haue beene set vp most sumptuous Temples, longe after their deaths:

yet

yet with the memory of that, wherein they vvere beneficiall to the common wealth, there was also set forth to be honoured in them, their brutish and vnnatural vickednesse, vvhich did giue to reasonable persons of good judgment, more cause to abhorre them for their lewdnesse, then to honour them for their vertues. So was it a common thing to set forth the rapes of *Iupiter*, the adultries of *Venus*, the lasciuiousnes of *Apollo*, and such like, and to haue them painted in the very altars and prospectes of their Temples. But for Martirs, the monuments are so generally raysed in diuers Countries, that it cannot be deemed flattery, and of them nothing but good either hath, or could be set forth, which they euer would haue reckoned in their vertues, or turned to their glory. If Potentates and great Personages haue had such remembrances, it is no great meruaile, seing they were mighty in power, they had rich and vvealthy posterity, which as well for their owne aduancement, as for the good-will to the dead, were contèted to renowme their houses and families, with such stately vvorkes.

But

But a wonderfull thing it is, that common, yea abject, and base persons, such as in their life were counted the reuerſion and reſuſe of the world, ſuch as had neither friendes nor poſterity, to ſhewe them any like fauour: yea ſuch as dyed with infamy and diſhonour, deuoured by beaſtes, and not thought worthy of ſo much as a place of buriall in the earth: that ſuch men (I ſay) ſhould after their deathes be honoured vvith ſumptuous Churches, Altars, and daylie Solemnities, & not only in the place where they conuerſed, but in diuers diſtant Nations and Countries, where they were neuer knowne before their departure, it is a thing whereof, as there can be no naturall reaſon; ſo ſurely muſt it needes be conſtrued a teſtimony of Gods mighty hand, to honour his Saints. This did *S. Chryſoſtome* obſerue when he ſaid, Chriſt Chry. hom 66. ad populum Ant. vvhen he vvvas dead, drewe the vvhole world to worſhip him. And why ſpeake I of Chriſt, when he cauſed his very Diſciples after their deceaſe, to be glorious? Yea, and what ſpeake I of his Diſciples, for not ſo much but their places, their Sepulchers, and their dayes hath

" hath he made to be celebrated with per-
 " petuall memory ? Shewe me thou the
 " Tombe of *Alexander* ; name the day
 " wherein he ended his life ; but neither of
 " them is notorious , they are nowe de-
 " stroyed and quite abolished : but the Se-
 " pulchers of Christs seruants are famous,
 " aduanced and honoured in the Impe-
 " riall City , and their dayes commonly
 " knowne to the vworld , bringing vvith
 " them a festiuall comfort And as for *Al-*
 " *exanders* Tombe , not his owne neigh-
 " bours knowe it ; but those of the Saints,
 " euen the *Paymms* can tell of. And the
 " Sepulchers of a crucified mans Disciples
 " are more glorious, then Kings Pallaces ;
 " not only in the hugenesse & statelinesse
 " of the buildings (for in this also they ex-
 " ceede them) but that which is more, in
 " Theodor. concourse & resorte of suppliants. *Theo-*
 " I. 4. de cur. *doretus* also hath the like saying. The
 " Greecan af- Churches of Martirs are glorious to be
 " scene, notorious for their hugenesse, gar-
 " nished with all kinde of ornaments, and
 " blasing abroad the pompe of their beau-
 " ty. Neither frequent we them only once,
 " twise, or five times in a yeare , but often
 " spend in them whole dayes : yea many
 " times

Theodor.
 I. 4. de cur.
 Greecan af-
 sect.

times euery day doe we there sing to our
 Lord, the prayſes and Hymnes of theſe
 Martirs. What ſumptuous Churches did
Conſtantine the great build, in the honour
 of *S. Peter* and *S. Paul*? What maſſy I-
 mages of all the Apoſtles did he make,
 with crownes of gold on their heades, of
 foureſcore & ten pound waight a peece?
 beſide other paſſing rich ornaments,
 namely two Croſſes of gold, one vpon
S. Peters, another on *S. Pauls* Tombe, of a
 hundred & fifty pound waight a peece.
 I omit the Temple that by *Gallus* vvas
 built to the honour of *S. Mama* Martir,
 mentioned by *Gregory Nazianzene*: the
 Church of *S. Theodorus*, which *Gregory*
Niſene reporteth to haue bin moſt ſum-
 ptuous. I omit the ſtately rich Churches,
 yet extant in al places of Chriſtendome,
 which are ſufficient proofes to ſhew the
 Martirs of God, more glorious in this
 behalfe, then the greateſt Monarches
 that euer were. For one *S. Steeuens*, or one
S. Laurence hath not only in *Rome*, where
 their bodies are: but in *France*, *England*,
Flaunders, *Spayne*, *Italy*, *Germany*, and all
 Chriſtédome, moſt haughty buildings e-
 rected for their memory: yea not only in
 euery

Dama, Pa-
pa in vita
Silueſt.
Greg. Na-
zian. orat.
in Iulia 1.
Greg. Niſ-
ſen. in orat.
in Theod.

euery country, but almost in euery chiefe City, and in infinite other Townes. Nowe as concerning the writers, that haue registred the Martirs actes, they surpasse all former Potentates of the *Gentils*. For howe many Emperors haue you, that haue had Emperors to vwrite their worthy exployts? howe fewe (vnlesse they were men of base calling) had their equales, or betters to register their fame? Whereas to the Martirs, other nowe as famous for miracles, and holynesse of life, as they were for their Martirdome, and as much honoured euery way as they, in the whole world, haue beene the Croniclers and Penners of their prayses. Howe many Martirs doth *S. Cyprian*, *S. Basill*, *S. Chrysostome*, *S. Hierome*, *S. Ambrose*, *S. Augustine*, *S. Bernard* and others, honour in their Sermons and workes? Al, men as glorious themselves in Gods Church, as they of whome they set forth the prayses. I omit *Eusebius*, *S. Beede*, *Florus*, *Metaphrastes*, *Vsuardus*, and infinite other graue Authors. For what bookes haue you almost written by a Christian, wherein (if the matter beare it) there is not mention made of
Gods

Gods Martirs ? Yea howe many of the very *Gentils* haue registred their memories ? of whome though they conceiued not as they should ; yet speake they of them to their owne confusion, and their glory . Nowe as thouching the third point, which is the reuerent and worthy opinion, that true Christians haue of the power of Martirs , it were to long to recite the particular testimonies of antiquity . For though we doe not (as the Heretikes grossly father vpon vs) yeald them any diuine honour, or take them for Gods; yet they haue beene euer more highly esteemed of our forefathers, as also they are by vs, for their wonderfull power. And first, if what their power is in heaven, be gathered by that which they had in earth, we haue great cause to put confidence therein. If *S. Peters* shadowe, *S. Pauls* hand-kerchers, and girdles were able to cure diseases: If *S. Pauls* prayer in the ship was able to obtayne the liues of two hundred seuentie six persons : If *S. Steeuens* prayer, was so forcible for his Persecutors, as to conuert a chiefe agent in his death : Why may we not with *S. Hierome* inferre, that they are able

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Act. 5.

Act. 19.

Act. 27.

Act. 7.

Hier. contr.

Vigil

X j.

to

Bernar. ser.
2. de Pet.
& Paul.

Ser. in vig.
Pet. & Paul

to doe much more in heauen, where they are in more fauour with God, and perfected in charity towards vs? *Mortales adhuc & morituri, imperium vita & mortis videbantur habere, solo nimirum verbo mortificantes viuos, & mortuos suscitantes; quanto magis nunc cum honorati sunt nimis, nimis confortatus est principatus eorum.* When they were yet mortall (saith S. Bernard) and sure to die, they seemed to haue commaundement ouer life and death, putting to death the quicke, & rayfing from death the dead, and that with their only word. Howe much more mighty are they now, when they are aduanced to such vnspeakable honour, and their Princedome is most assuredly established? And againe, *Quam potentiores sunt in caelis, qui tam potentes fuerunt in terris?* How much more powerable are they in heauen, whose power was so great euen here on earth? Secondly, if we consider the might of the Diuels, what strong effects they haue wrought; as by the inchaunters of *Pharao*; the sodaine destruction of *Iobs* cattell; the murdering of his children by overthrowing their house, and other wonderfull effects, that God hath

hath permitted vnto them : much more power must we presume to be in Gods Saints, whome in heauen we are sure he would not make inferior in might vnto his enemies, ouer vvhome he gaue them so great authority here in earth. And for this hath it beene alwayes a custome in the Church, to goe on pilgrimage to Martirs Tombes, where they haue alwayes shewed their patronage to such, as come vnto them for succour.

Of this S. Chrysostome saith. *Ipsē qui purpura indutus est, accedit illa complexurus Sepulchra,* Chry.hom 66. ad po-
& factu deposito stat Sanctis supplicaturus, ut pu. Anuoc.

prose apud Deum intercedant, & scenarum fabricum, & piscatorem etiam mortuos ut protectores orat, qui diademate redimitus incedit.

He which is clad in purple, commeth to embrace those Sepulchers, and setting aside his majesty, standeth as a suppliant to those Saints, that they would vouchsafe to pray for him : and he that goeth adorned with his Crowne, prayeth to a Tent-maker and a Fisher, and those also dead, as to his protectors. And a litle after, who euer went in pilgrimage to see any Kinges Pallaces ? but to enjoy the sight of the Martirs Tombes, many

X ij.

Kinges

Prudent.
Himno 1.
in Hemi-
terium &
Chelidon
Mart.

Kings haue become Pilgrims. Pruden-
tius also of this writeth.

Illitas cruore nunc arenas incola
Confrequentant obsecrantes voce, votis,
munere,

Exteri nec non & orbis huc colonus aduenit
Fama nam terras in omnes præcucurrit pro-
ditrix

Hic patronos esse mundi quos precantes am-
biant.

THe townsmen flocke to the imbru-
ed sandes.

There making sute with voyce, with
vowe, with gift,

Men also come from farre and for-
raigne landes.

To euery coast fore-ranne the fame
so swift.

That here the Patrons of the vworld
did lie,

By whose good prayers each wight
might seeke supply.

Bedalib. 5. S. Bede also and our owne Chronicles
hist. cap. 7. & 20.

make mention, howe King *Cedwall* and
King *Cenred* went to *Rome* in Pilgrimage
to those holy Reliques of the Apostles,
vvhich honour to vvhat Emperor vvvas
it euer giuen, or so long continued &
More.

Moreouer vvhat vvonderfull force the Martirs be of, the effects that haue beene wrought by their very ashes, bones, garments and other thinges of theirs, doth abundantly testifie. *S. Chrysostome* saith, *Chril. ser.* that *S. Peters* chaynes, his sword, and his garments, vvrought many miracles. *in adora. v. ner. caten. Petri.* *S. Ambrose* writeth that at *S. Gervasius* and *Protasius* Reliques so diuers diseases were cured, that the people caste their Beades and garments vpon their bodies, deeming them of force to cure maladies, by the only touch of those Saints. The very ashes of *S. Cyprian* draue the Diuels out of the possessed, cured diseases, and gaue fore-knowledge of future euents, as *Greg Nazianzene* writeth. And *S. Chrysostome* compareth Martirs bodies to the Emperors owne armour, the very light whereof maketh the theeues, that is the Diuels to flie, though neuer so eagre of pray. *Greg Nazian oratio nemin laud Cypri Chril. hom de nati. 7. Macha.*

Non ad naturam eorum intendunt sed in arcanam dignitatem, & gloriam Christi, qui in agone certantium induta corpora Martirum suorum, sicut arma portauit. For their eye, aymeth not at their nature, but at the secret dignity and glory of Christ, who putting on the bodies of his Martirs,

Psal. 87.

bare them as armour in the agony of their combats. And in summe, what hath beene wrought by any Martir in his life, but that ordinarily his ashes & Reliques haue beene of the like, yea & sometimes of greater force; whether it were raising of the dead, restoring of the lame, giuing sight to the blinde, hearing to the deafe, or speech to the dumme, or what other miracle soeuer? Now therefore if *David* demaund his old question. *Shall any utter thy mercy in the graue, or thy truth in perdition? shall thy meruails be knowne in darknesse, or thy iustice in the land of obliuion?* We may answere, that the Martirs in their tombes extoll his mercy, who by their very ashes cure diseases, and relecue many miseries: In perdition, by the losse of their liues and shedding of their bloud, they confirme and giue testimony vnto his truth: In darknesse of infidelity and error, or of temporall disgrace & worldly punishments, they make the meruails of his power & Majesty to be knowne: and in their graues, which are the land of obliuion, they renewe a continuall memory of his iustice, who is so forward to aforde his reward to the deseruers, and

and to crowne the conquerors in his quarrell, that even he maketh their dead bones and dust glorious in this world, before they be indued with their finall incorruption. Whereupon Gods church hauing to her great aduancement, found the singular power of Gods Martirs, hath alwayes made an especiall account of them, & had them euermore in chiefe reuerence. This also moued the Fathers to giue them such honourable Titles.

S. Basill calleth them the helpe of Christians; the guardians of mankinde; partners of our cares; furtherers of our prayers; our embassadors vnto God; the starres of the world; the flowers of the Church; and Towers against inuasion of Heretikes. *S. Ambrose* calleth them gouernors and vvatchers of our liues; cryers of Gods Kingdome; inheritors with God; intercessors of the vvorld; Patrons and fortresses of Cities. *Theodoretus* calleth them our Captaynes, our Princes, our Defenders, Keepers, and Aduocates. Finally, *S. Chrysostome* calleth them Pillers, Rockes, Towers, and lights of the Church, and Protectors of Kinges and Emperors.

Basil. hom.

20 40.

Mart.

Basil. hom.

20.

Ambr. Ep.

85. & serm.

93. in Na-

zar. & Cel.

Theodore.

lib. 6. Gre-

can affect.

Chry. serm

in Iuuen. &

Max. Mart.

ser. 66. ad

pop. Anti.

X iij.

CHAP.

CHAPTER 12.

*The vnhappyneſſe of the Schiſmatikes and
Lapsed, and comforts againſt
their example.*

O HOWE vnhappy are they, that for the ſauing of goods, credit, temporall authority, or ſuch worldly reſpects, forſake theſe ſo glorious and diuine honours, and purchaſe a moſt lamentable and ignominious ſtile ! For vvhath are they but (contrary to that which *S. Baſill* ſaith of Martirs) the ſpoile of Chriſtians ; the deſtroyers of mens ſoules ; the occaſioners of our cares ; hinderers of our prayers ; factors of the Diuell ; clowdes of darkneſſe ; weedes of the Church, and fortrefſes of hereſie ? What are they but ruines of Religion ; diſmembred offals, & limmes of *Sathan* ? many of them yealding before the battaile, & foyled before they fought, haue not left themſelues ſo much as this excuse, to ſay that they went to Church vnwillingly. They offer themſelues voluntarily, they runne wittingly to their owne ruine, and ſeeme rather to imbrace a thing before deſired, then to yeald to
an

an occasion that they would fayne haue
eschewed. And did not your feete stum-
ble, your eyes dazle, your hart quake,
and your body tremble, when you came
into the polluted Sinagogue? And could
Christs seruant abide in that place to doe
any reuerence, and renounce Christ, or
to doe any homage to his enemy whome
he had in Baptisme renounced? And
could you come thither to offer your
prayers vnto God, vvhether your very
presence offered you body and soule to
the Diuell? And could Catholike eares
sustayne without glowing, the blasphemous,
reproachfull, & rayling speeches
against your true Mother the Catholike
Church? Was it no payne to heare the
corrupt translations, abuses, and falsify-
ings of Gods owne word? Was not the
lawe of going to Church, and of being
there present at that, which they call di-
uine seruice, made and published pur-
posely to the abolishing of the Catho-
like faith; to the contempt, reproofe, and
ouerthrowe of the true Church; to the
establisshing of their vntrue Doctrine?
And can any Catholike knowing this;
(as none can be ignorant thereof) ima-
gine,

gine, but that in obeying this lawe he consenteth vnto it, & to the accomplishing of that, which the lawe intendeth, that is the impugning of the true, and the setting vp of a false faith? Doe you not remember *S. Paules* wordes. *They are worthy of death not only that doe such thinges, but also those that consent to such as doe them?* Euen as he is worthy to be punished, who though in minde he fauour his Prince, yet in deede he cleaueth to his enemy. Moreouer, was not this lawe made to force men to shewe, and professe a conformablenesse in external behauiour to this newe faith? Is it not required as a signe of renouncing the true Church, and approving this newe forme of Seruice, Sacraments, and Religion? To deny this, is against experience. For to this effect sound all the penall lawes and statutes; this doe the examinations, araignments and executions make manifest, wherein still the thinges punished and condemned are; not going to the diuine Seruice (as they cal it) the hearing Masse, the receiuing Priests; vsing the benefit of their function; or acknowledging of the authority of the Sea Apostolike. In
all

all which, what can we thinke is meant, but that their lawes, and all their indeavours tend to make vs deny our, and receiue their beliefe? And therefore when vve obey them in these points, vvhath doe vve but that vvhich they pretend at our handes? For if a subiect should make a lawe, that all the Estates of the Realme should leaue the obedience of their true Queene, and only submitte themselues vnto him; and should prescribe that in token thereof they all should come to his Pallace, and attend there, while his seruauents did Princely and regall homage vnto him: were not the obeying of this lawe a consent to his rebellion? and the presence at his Pallace a sufficient signe of our reuolt from our Soueraigne? Or doe vve thinke, that by forsaking our Queene, though it vvere for feare of her aduersary, vve did not enough for our partes, to fulfill the minde of his lawe, vvhich vvas to drawe all from her, to attend vpon himselfe, that thereby shee being destitute of adherents, he might dispose of her, and of her Kingdome at his owne pleasure? Is not this our very case? The
Queene

Queene is the Catholike Church : the rebellious subject, resembleth the enemies thereof : the lawe commaunding from the Queenes, and forcing to her rebels obedience, are the penall lawes terrifying vs from the Catholike Religion, and enforcing vs to the Hereticall seruice : the cōming to his Pallace while he is honoured as King, is like the cōming to church while heresie is set forth, as true Religion. Nowe therefore is not the obeying the lawe of cōming to their seruice, whether it be for feare or loue, a sufficient signe of our reuolt from our Queene, that is the Catholike Church ? And doe we not as much on our sides, as is sufficient to fulfill her enemies desire, and intent : which is the forsaking the open profession of duty and seruice due vnto her, and the attendance vpon her enemies pleasure, that none being left that dare openly withstand them, and defend her, they may worke her overthrowe the better ? Surely if in a temporall cause, this point should come to the scanning of any seculer tribunall, the least fault that the offenders could be condemned of, were high treason. And
howe

howe much greater treason thinke we it is against Christ, to cooperate so directly to the ouerthrowe of his Church, which is not only his Kingdome, but his mysticall body, and he not only the Soueraigne, but the head thereof? Whose injuries he accounteth as offered to himselfe, as he well shewed saying to *S. Paul*, once a Persecutor of it, *Saule, Saule*, *AA. 9.* why dost thou persecute me? Neither can your protestation or other signe excuse you: for you are both in mans reason, and Gods censure, more to be judged touching your minde, by your deedes, then by your wordes. And therefore if your deede be an establishing of their lawe, & consequently an actuall denial of your faith, your wordes excuse you no more, then they should doe him, that offering incense to an Idoll by commandement of his Prince, should say that in minde and hart he were a Christian, though al the world might see that he played the Infidell. For where the action it selfe is contrary to the faith which in wordes is professed, a mans wordes doe only argue, that either he is an *Atheist*, that careth not for Religion; or

Niceph. 4. or a *Basilidian* or *Helckesaites*, that thinketh
 6. 2. it lawfull to deny his faith; or at the least
 Euseb. lib. a wilfull sinner, that doth wittingly a-
 6. cap. 31. gainst his owne conscience: all which
 Iacob 4. are most odious and damnable points.
 August. in And if your protestation be, that you are
 psal. 54. in minde Catholikes, and that you come
 Vide in E- to Church only to obey the lawe, doe
 pistr. Cleri. you not acknowledge, that the lawe
 Rom. apud ought to be obeyed, and therefore that
 Cyp. Ep. 31 it is good and just, seing obedience is
 due to none but just lawes? Doe you not
 confesse, that there was in the enactors
 of it Ecclesiasticall and sufficient power,
 to commaund or binde you in spirituall
 actions, and those such, as only & who-
 ly tend to the confirmation of false Do-
 ctine, and subuersion of the truth? And
 who seeth not that this is as much in ef-
 fect, as if you said; the lawe that com-
 maundeth going to Church with Here-
 tikes is just, and temporall Magistrates
 haue spirituall authority, sufficient to
 binde in conscience to goe to their er-
 roneous seruice, notwithstanding that
 they doe it to establish misbeliefe, and
 raze out the Catholike Religion? And
 to say that going to Church at such
 times

times as their Service and Sacraments are ministred, their Doctrine preached, or the rites of their sect practised, is not a spirituall, but a ciuill action, is against all sense and reason; seing that it is the very principall signe of spirituall duty, to bee present at such thinges, vvhereby Religion is chiefly professed: especially vvhen this presence is commaunded by a lawe, the knowne meaning vvhereof is to force men to a profession of a false beliefe. For so doe the very wordes of being present at diuine Service import; and otherwise the enactors endeauours, and actions apparently witnesse the same. I omit the scandall which you giue in confirming the beliefe of Heretikes, in vveakening the faith of Catholikes, in quite overthrowing the faint harted, and vvaueering *Schismatikes*. I omit vvhat vantage you giue to the Churches enemies, to triumph over her as overcome, and to boast of you, if not as of children or voluntaries, at the least as of pressed men and slaues of their Sinagogue. I omit the daunger of infection by their contagious speeches, that creep like a canker; which

Matt. 18.
Marc. 9.
2. Mach. 6.
1. Cor. 2.
Au. ep. 154.
Eug lib. 3.
cap. 21.
Am. ep. 30.
Matt. 12.
Ambr. lib.
2. offi c. 24.
2. Tim 2.

Ecclef. 13.

1. Cor. 10.

Can. A-
post. 63.

Concil.

Laod. can.

9. 31. 33.

Vid. Clem.

constitut.

Apostol.

lib. 5. cap. 4.

to neglect and not to consider is vvilfull
blindnesse; to consider and not to feare,
is tempting of God & great presumpti-
on; to feare and not to auoyde, is impie-
ty toward your soule, and peruerse ob-
stination. I will not stand to rip vp your
contempt of the Cannon of the Apo-
stles, of the Councell of *Laodicea* and di-
uers others, forbidding to resorte to the
Heretikes prayer or conuenticles: of
the example of all antiquity, condem-
ning the same: of the verdict and com-
mon consent of the profoundest Clerkes
of Christendome, and namely of twelue
of the most choyse men in the last *Triden-*
tine Councell; who after long sisting &
examining this point, in the end found
it altogether vnlawfull, and auouched it
better to suffer all kinde of torments,
then to yeald vnto it. Yea, and although
they were desired, not to make this a
publike decree, in respect of the trou-
bles that might arise to the Catholikes
in *England*, in whose behalfe the question
of going to Church was proposed: yet
the Legate & the foresaid Fathers, gaue
this answer, that they would haue this
resolution no lesse accounted of, then if
it

it were the censure of the whole Councell. I omit also that diuers Heretikes shall be witnesses against you in the day of judgement, who with letters and set treatises, haue by many Scriptures proued it to be vnlawfull, for one of a true beliefe to frequent or repaire to the Seruice or Sacraments of a false Church: whose arguments & actions in this matter, will so much the more condemne you, in that they were more religious in an erroneous and vntrue, then you in a sincere and vndoubted faith. Their opinion in this matter who desireth more at large to peruse, let him read the treatise of *Iohn Calvin*, which he made, *de vitandis superstitionibus, quæ cum sincera fidei confessione pugnant*, of auoyding superstitions which repugne against the sincere profession of faith: & his booke, which he did write as an Apology *ad Pseudo-Nicodemitas* to false *Nicodemites*, who alledged in their defence the example of *Nicodemus*, that came to Christ by night. In which among other points he saith, that going to a Church of a contrary beliefe, is *partiri inter Deum & Diabolum*, *a Calvin.*
mimam vni, corpus alteri assignando: to part

Y j. stakes

stakes betweene God and the Diuell, assigning the soule to one and the body to the other. He hath also of the like tenour vwritten two Epistles vnto two of his friendes. You may likewise in the same volume see the counsaile of *Melancthon*, *Peter Martin*, *Bucer*, and the Ministers of the *Tigurine* Congregation, whose censure being by *Caluin* demaunded, they all agreed to his opinion. *M. Fox* also recordeth diuers letters of *Bradford*, *Hulcher*, and others that wholly approue the same assertion. And albeit their reasons vvere misapplied in the particuler Church, to which they proued it vnlawful to resort: yet are they very sufficient and forcible to confirme, that the repairing to a false Church in deede, is most sinnefull and damnable. And therefore consider with your selues, what wilfull blindnesse you are in, that maintayne a point, which not only Catholikes, but euen the very Heretikes themselves, that carryed any forme or shewe of conscience and Religion, haue detested as most prejudiciall to the truth, offensive to God, and pernicious to your selues. And not contented your selues to offer your owne soales

to

to sacrifice your faith, to make an hoast *Schisma*
to the Diuell of your eternall saluation, *takes im-*
and your portion in heauen; you carry *piety to-*
also with you your seely innocents, and *wardes* *f. 225*
force your children to the like impiety, *their chil-*
as though it were not enough for you to *dren.*
perish alone. Shall not they (as *S. Cyprian* *Cypr. de*
noteth) in the day of judgment cry out *lapus.*
against you? We of our selues haue done
nothing. We did not of our owne ac-
cord, leaue the meate and cup of God,
to runne to prophane infection: the in-
fidelity of others hath caste vs avway:
vve felt our owne parents our murder-
ers: they denyed vs the Church for our
Mother, and God for our Father, and
haue reuiued the old sinne of the *Iewes*
and *Gentils*. *Immolauerunt Filios suos & Fi-*
lias suas Dæmoniis. They offered vp their
Sonnnes and their Daughters to Diuels.
O howe cruell and howe vnnaturall a
thing commit you in thus trayning vp
your litle ones in so impious a sort! You
gaue them but a temporall life, and you
take from them a spiritual: you bred their
body, & you are the bane of their soule:
you brought them forth for heauen, and
you guide them the vway to hell. Was

Psal. 105.

Y ij. this

this the fruit of your paynefull labour, to bring one into the world, that should through your education curse the father that begat him, and the mother that bred him, the houre of his birth; and vvish that the wombe had beene his tombe, his natiuity his decease, and his beginning his ending? O howe much better

1. Mach. 7. did that good mother of the *Machabees*, that rather exhorted her children to Martirdome, then to offend for sauing their liues! Much better did *S. Felicitas*, who in the time of persecution, being as desirous to send her children before her to heaven, as other mothers are to leaue theirs after them here in earth, confirmed them in spirit, vvwhose bodies she had borne, & was their mother in their birth to God, as well as in their natiuity toward the world. And (as *S. Gregory* saith) seing her seauen deare pledges martired before her, was in a sort martired in them all; and though she were the eight in place, yet from the first to the last she was alwayes in payne, and her owne killing was not the beginning, but the end of her Martirdome. The like examples we read of *S. Symphorosa*, and *S. Sophia*, who

Greg. hom
3 in Euang

who as they were mothers in affection, so were they also in care of their childrens soules, exhorting them to constancy, and giuing example of the same. Alas, howe contrarily doe the parents of our dayes, who as though their children were nothing but flesh and bloud, and bodies without soules, pamper them in all sensuall delight, and feare nothing more, then that their soules should be in the state of grace, and members of the Catholike Church? But they that are cruell to themselues, howe can they be mercifull to others; and such as are themselves fallen from God, howe can they either exhort or vphold others in Gods seruice? O blindnesse and dulnesse of hart! And had you rather haue God then man for your enemy? Had you rather be the Diuels then Gods prisoners? Had you rather liue caytiues here in earth, then die to be Saints in heaven? What are your riches as you vse them, but giues to chayne you, and fetter you in sinne? Are they not most streight and strong boltes, by which (as *S. Cyprian* *Cyp. de* saith) *Et virtus retardata est, & fides pressa, lapsa.* & mens victa, & anima praelusa? Both ver-



Chry. hom
64 in Matt. tue is slack'd, and faith suppressed, and the minde overcome, and the soule imprisoned? Yea and besides this, bring not these chaynes vvith them a most cruell keeper, that is the loue of mony? whose quality is, whome he hath once gotten, not to suffer him to depart the prison, but to hold him sure with a thousand bands, lockes, and doores; and casting him into an inward hold, to make him take pleasure in his bondage. O what a miserable

Genes. 25. change make you! You sell vvith *Esau* your heavenly inheritance for a litle broth: you sell your soule, that cost no lesse then the life and bloud of God him selfe, for the short vse of a fewe riches: you sell God and all he is worth, for a small reuenewe of a fewe yeares. It is not the feare of temporall losse can excuse you. God gaue it you, and for him you must not be vnwilling to forgoe it. It is folly to thinke that God can allowe for an excuse the losse of a litle pelfe, when the soule vvich he bought vvith his owne bloud is lost for the sauing of it.

Clem. A. *Clemens Alexandrinus* reporteth, that *Alexan. li. 2. pelles* seing one of his Schollers paynting *pedag. c. 11. Helena*, and limning her Image vvith
much

much gold, should say vnto him, that si-
thence he was not able to paynt her faire,
he meant at the least to make her rich :
which wordes we may well vse to those
that alleadge their riches as a cause of
their reuolt; whose fault being so palpa-
ble, that they can not paynt it with any
seemely shape of vertue, they seeke at
the least to gild it, and make it seeme tol-
lerable with the pompe of their riches ;
as though where true beauty and grace
wanteth, there heauenly *Apelles* could be
blinded from espying the deformity of
their Image, by the glittering of their
gold. No, no, well seeth God your
grosse errour, and the folly of your bar-
gaine. *Qui regna cœlorum* (saith S. Chry- Chry. hom
sostome) *permutant pecunia; idem faciunt*, 64. in Matt.
*ac si quis regno actus amplissimo, stercoreis cu-
mulo gloriatur.* They vvhich change the
Kingdome of heauen for mony, are like
vnto him, that being dispossessed of a
large kingdome, should glory in a heape
of dunge. They that desire to gayne, Chry. hom
seeke in putting forth their mony such 33. ad po-
as vvill giue them greatest vsury, and pu Antioch.
take their mony thankfully at their
handes : but you seeme to take a quire
Y iijj. contrary

contrary course : you forsake God , that offereth not the hundred part , but the hundred-fold gayne , and put out your mony to such , as can not so much as restore the principall. What can your belly retourne you , which consumeth most part of your riches , but dunge and corruption ? what your vaine pompe and glory , but malice and enuie ? what your vnc chastity , but hell and the worme of conscience ? And yet have you chosen these for your debtors , and for the vsury and loane of your wealth ; present euils , and future punishments. What comfort can your vwealth giue you , vvho howe richly soeuer you are attyred , without Christ you are naked : with what jewels or ornaments soeuer you are set forth , without Christs beauty you are deformed ? Howe soeuer your face is painted and your beauty blazed , without grace you are vgly and monstrous : and (alas) howe can you take any pleasure in these vanities , considering that you haue lost your selfe , and that you carry about you your owne funerall , while your body is a filthy tombe of a more filthy soule , not only dead , but almost rotten in sinne ?

And

And will you thus lend your riches to your owne reuenge, and not rather put them out to Christ, that offereth heauen and life euerlasting for your loane? If the time of his payment seeme some what long, and that with-hold you; remember that he which lyeth not, biddeth you first seeke *the Kingdome of God, and for necessities, you shall not want*: remember the longer he keepeth it, the more gayne he hath to returne for it. And if you not only beare, but wish for this delay in your vsury with men: haue you so litle confidence in God, and such feare he should become banquerout, that you dare not trust him so long as you would an ordinary marchant? Consider vvith your selues that the articles of your faith are no fables: the wordes and contents of the Scripture, no Poets fictions: they are vndoubted truthes, and shall assuredly be verified. Christ saith, whosoever Matt. 10. loueth Father, Mother, Riches, Wife, „ or Children, more then him; is not worthy of him: And who so gathereth not Matt. 12. with Christ, scattereth. And he that is „ not with him, is against him. Such as deny him here, shall be denyed of him in „
the

- Luc. 12. the next world. And whosoever confesseth him here, shall be acknowledged of him in the day of judgment. And both these sayings being of equall truth and credit, then (as S. Cyprian saith) *Si fides quæ vicerit, coronatur; necesse est ut victa perfidia puniatur*. If the faith that conquereth be crowned, then must the foyled perfidiousnesse bee chastised. Wherefore whosoever hath fallen, let him now rise: If he haue shewed himselfe a man in sinning; let him not shewe himselfe a Diuel in obstinately perseuering in his fault. So many delights as you haue to leaue, so many sacrifices you haue to appease God. Your number of vices, may you turne into a number of vertues, imploying all that to serue God in your repentance, vvhich you abused to the contempt of God in your wickednesse. Flie out of the midst of *Babylon* (saith S. Bernard) and saue your soules. Flie vnto the City of refuge, where you may doe penance for that vvhich is past, obtayne grace for the present, and expect the comforts that are to come. Let not the burden of your conscience vvith-hold you; for where sinne hath much abounded,
- Cypr. de lapsis.
- Greg. hom 13. Euang.
- Bernard. in quod. ier.

ded, there aboundeth also Gods grace in repentance. Let not the feare of difficulties, and rigour dismay you. *The passions of this world are not condigne*, neither to the sinnes past, which are released; nor to the present sweetnesse of grace, which is restored; nor *to the future glory*, wherewith they shall be rewarded. If you beleue not wordes, beleue examples of so many. Howe many haue you in prison, both by nature and custome very dainty and tender? Nothing is impossible to true beleeuers: nothing sharpe to true louers: nothing hard to the meeke: nothing rough to the humble, to whome grace affordeth helpe, and deuout obedience easeth the vvaight of Gods Commaundements. Remember vvhat judgments God hath shewed on those that denyed him. One as soone as he had denyed Christ, vvvas presently stricken dumme, and in that beganne his punishment, in which beganne his fault. An other woman hauing committed the like crime, vvvas sodainely in the bathes seazed on by an euill spirit, and toare off her tongue vvith her ovvne teeth, by which she had renounced her faith:

and

Rom. 8.

Cypr. de lapsis.

Ibidem.

and thus being made the reuenger of her owne offence, within a litle space extreamely tormented vvith wringing in her bowels, she gaue vp the ghoſt. And to omit particulers; Harken what S. Cyprian ſaith of thoſe, that in his time were guilty of this reuolt. *Quam multi quotidie immundis ſpiritibus adimplentur? quam multi uſque ad inſaniam mentis excordes, dementiae furore quatiuntur? Nec neceſſe eſt ire per exitus ſingulorum, cum per orbis multiformes ruinas tam delictorum pena ſit varia, quam delinquentium multitudo numeroſa.* Howe many are every day fraught with foule fiendes? howe many waxing witleſſe fooles, are in the end shaken with a furious madneſſe? Neither neede I to goe over the particular endes of every one, ſeing that in the manyfold ruines and reuoltes through the world, the puniſhments of their ſinnes are as various, as the multitude of offenders is great. Let every one of you conſider as well, what he himſelfe hath deſerued, as what others haue ſuffered. Let no man flatter himſelfe in the adjourning of his chaſtiſement: yea let him rather feare the more, ſeing God reſerueth his ſinne to an eternall reuenge.
Be

Be not moued with their example, that either through vvreachlesse error, or dulnesse of faith runne headlong forward in their wilfull blindnesse. Goe not you to perdition with them for company; and thinke it not better to goe to hel with many, then to heauen with a fewe. *

Ioyne your prayers with ours, that dayly pray for you. Be not slacke in your owne cause, to which so many cooperate; and laugh not you in your misery, which so many rue. God is ready againe to receiue you: he openeth vnto you the gate of his mercy: he calleth you, he enuitteth you vvith fatherly pity. O vngreatfulnesse! vvhy sticke you? vvhy stand you? what stayeth you from coming? Your soule lyeth vpon it; your eternall weale or woe is in the ballance.

Take mercy while you may; enter while you haue accesse, least the gate be shut, and your knocking not hard, and your last answer, *nescio vos*, I knowe you not. *Comsortes*

And you on the other side most constāt *against* Confessors, continue your course, perseuer in your commenced enterprise: *Schismatikes* let not the example of those that fall, *ample*.

make you the weaker. *Si fuissent ex nobis*, 1. Ioan. 2. *mansissent*

Cyprian de
vnitate Ec-
clesia.

Cyprian de
simplicita-
te prela-
torum.

mansissent vtique nobiscum. Gratulandum (saith S. Cyprian) *cum Lupi, & Bestia de Ecclesia separentur; ne Columbas, ne Oues Christi saua sua & venenata contagione praedentur.* If they had beene of vs, they would haue staid with vs. We should rejoyce when Wolues & Beastes are sequestred from the church, least with their cruel and venomous infection they pray vpon the Doves, and Sheepe of Christ. Howe can the sweet stand together with the soure, darknesse with light, the calme with the tempest? *Nemo putet bonos de Ecclesia discedere. Triticum non rapit ventus, nec arborem solidam radice fundatam procella subuertit: Inanes paleae tempestate iactantur, inuulidae arbores turbine incursione evertuntur.* Let no man imagine that the good goe out of the Church. The winde carryeth not away the vvheate, neither doth the storme ouerthrowe the trees, that are strong rooted. The light chaffe is tossed with euery tempest, and the weake trees with euery blast are blowne downe. And as the pillar in a building, if it stand so right as it should; the more waight is laid vpon it, the more firme and immouable it standeth; but if it leane to either side,

any

any waight maketh it fall quite downe
and breake asunder : so those that in this
spirituall building of the Church walke
vprightly , framing their behauiour a-
greeably to the integrity of their faith ;
by the poysse of persecution , are rather
strengthened and confirmed : but such as
are of loose demeanour, and euil life, lea-
ning to the liberty of this wicked time ;
with euery litle waight of aduersity, fall
into schisme, and are broken of from the
members of Christs mysticall body .

When the Sunne shineth (saith *S. Augu-* August. in
stine) is it the *Palme* that vvithereth , or *plal. 93.*

the *Cedar* that is parched ? is it not rather
the wearish *Hay* that sodaynely fadeth
vvith the heate ? Though you see some *1. Reg. 19.*

Saul of a Prophet , to become a Pro-
phets Persecutor : some *Iudas* of Christs *Matt. 26.*

Apostle , to become his betrayer : some
Nicholas of a *Deacon*, to become an Arch- *Apoc 2.*

heretike : yet be not you moued . What
meruaile vvhen the beame is seuered
from the Sunne, if it lose the light ? when
the bough is cut off from the tree , if it
wither ? Or if the brooke being parted
from the headspring, drie quite vp ? This
can not any vvay prejudice , but rather
profit

Greg. in
pastora.

profit the Church; whose purity is increased, when it voydeth out of it such ordure and corruption. For (as S. Gregory saith) *Nemo amplius in Ecclesia nocet, quam qui peruerse agens, nomen vel ordinem sanctitatis habet. Delinquentem namque hunc redarguere nullus presumit: & in exemplis culpa reuerentius ostenditur, quando pro reuerentia ordinis peccator honoratur.* No man in the Church doth more harme, then he that liuing perversely beareth the name and degree of piety. For such a one no man presumeth to reprove: and a great deale more apparently turneth the fault to euill example, when for reuerence of the order, the offender must haue his honour. Better therefore it is that they should goe out of it, that vvithin it are a disgrace vnto it, and without it honour it, as a ground that can not brooke such ranke & poysoned weedes. Contemne not the pearle because the swine tread vpon it: despise not the light, because the euill doers hate it: thinke not worse of the Church if the wicked forsake it. It were a folly in the *Egyptians* to contemne their Riuer *Nilus*, that fatteth their soyle, and causeth all their aboundances

to

to refuse to eate of the fruits vvhich by
vvatering the earth it engendreth, be-
cause therein the *Crocodile* breedeth, or
for that some times it casteth out an vgly
Viper: so were it much more madnesse to
condemne the Church, or Sacraments
thereof, because some poysoned wormes
haue bred and fed in them, and afterward
impiously reuolted from them. It is not
much to see some cockle in Gods field,
so long as the enemy may sowe it. Looke
you vpon the vvheate, for the Angels
shall binde the cockle in bundles, and
throwe them into vnquenchable fire.

The net is not yet drawne to shore for
the fisher to caste out the euill fish. The
good-man of the house hath not yet sor-
ted his vessels, nor seuered the vessels of
reproach, from the vessels of honour.

Cum acceperit tempus, ipse iustitias iudicabit. Plal. 74.

When he taketh his time he will iudge
justice it selfe; howe much more their
impiety? In the meane while though
some of the bad seuer themselues from
Christs body, we must rather thinke it a
happynesse, then a nouelty. For so hath
it beene alwayes heretofore, and so will
it be alwayes hereafter, vntill such time

Mat. 13. *as venient Angeli & separabunt malos de medio iustorum.* The Angels shall come and seuer the bad from amongst the just, and

Pro. 16. allot euery one to his deserued home. It
 “ is better for vs to be humbled with the
 “ mecke, then to diuide spoyle vwith the
 “ proude. Better it is to be a wounded
 and tormented member in the body,
 then a member clad in gold, and cut off
 from the same. It vvere great folly in
 one, that seing a horse faire to the eye,
 of a good colour, of a proper make, and
 set forth vwith a gorgeous furniture,
 vvould straight buy it at an vnreasona-
 ble price; neither considering the pafe,
 courage, force, or soundnesse thereof:
 so were it extreame madnesse, to buy the
 aduancements of this world, with losse
 of eternall joy, only for the faire shews
 and flattering delights; not waying the
 slippernesse, the vanity, and the daunger
 of them. If they thinke worldly pleasure
 so great felicity, as to take it at this rate
 with the losse of their soules: yet let not
 vs imitate or like of their bargayne.
 * Though children seing the stage-play-
 ers in costly attyre, thinke them happy-
 er then the rich Gentleman, that goeth
 playne;

playne; because neither consider they the players base condition otherwise, nor their shamefull profession, but only their fayned glory: yet let not vs be so childish, as to make the like account of the worldly gluttons, that haue reuoluted from God to gorge, knowing that though they are clad in purple, and e- uery day pampered vvith magnificall banquets: yet end they vvith this mi- serable conclusion, *mortuus est diues, & Luc. 16.*
sepultus in inferno. The rich man dyed, and was buried in hell. Who is so mad as to admire his might (saith *Eusebius Emi- Euse. Emil.*
sennus) that is only mighty to doe himselfe de SS. Epi-
 mischief? who would deeme him hap- phodio &
 py that had a strong hand, for nothing Alexandro
 but to cut his owne throte? who vvould prayse his swiftnesse, that runneth hast- ly to his owne perdition? or mernaile at his high ascent, whose mounting is only to his greater ruine? Such felicity is much like theirs, that hauing taken the poysoned iuyce of certayne hearbes, are by the operation thereof, brought to die vvith excessiue laughture. And what felicity is it (saith *S. Chrysostome*) for
 one sicke of the dropsie, to haue choyse

Euse. Emil.
de SS. Epi-
phodio &
Alexandro

Jeremy Taylor
Vol 5 p 205
Hibern Edit

Chril. hom
3. de Lazar

Z ij.

of

of pleasant drinckes, vvhich the more they allure him to taste of them, the more they forward him towards his death? Let them triumph in this their imaginary happynesse and true misery: Let them rejoyce in their wickednesse, and glory in their destruction: Let vs comfort our selues in our passions, and afflictions for Christ, which we knowe will aduance vs to an eternall reward, and to those glorious Titles before mentioned, which vndoubtedly are due vnto the Martirs in our cause, and to no other.

CHAPTER 13.

That Heretikes can not be

Martirs.

FOR though it hath beene the property of Heretikes, to vaunt of such as dyed for their Religion, and to terme them Martirs, as they did their heresie true Religion: yet in fine it hath alwayes appeared, that as their Doctrine was heresie, so their death desperation. *Eusebius* writeth that the *Cataphrigians* being driuen to an exigent, had no other way to maintayne their Doctrine, but to flie to their

*Euseb. lib.
5 hist. cap.
15. 16.*

their Martirs; to whome *Apollinaris* wel answered, that so had the *Marcionistes* and other Heretikes done: but, *quæ* (saith he) *esse poterit apud eos, Martiris veritas, ubi Christi veritas non est?* Howe is it possible for them to haue the truth of Martirdome, that want the truth of Christ. The *Manna* vwhen it was vsed agreeably to the precept of God, had al kinde of delightful tastes, was fit to nourish and very pleasant to eate; but vwhen in the vse thereof his commaundement vvas not obserued, that most comfortable viand rotted; and turned into vvormes: so though Martirdome (if it be well vsed) be an act of singular vertue, yea of all vertues together, & turne to the incomparable glory of the Martir: yet when it is not taken for a right cause, and in a due sort, it is to the sufferer but a beginning of an eternall corruption, and breedeth an euerlasting worme of cōscience. And vpon such alighteth that curse of God mentioned in *Deuteronomie*, that Deut. 28. they shall sowe much seede, and reape little corne; because the *Locusts* shall devour it. They shall plant and digge a vineyard, but neuer drink the wine there

Z iij.

of;

“ of; because the wormes shall destroy it :
 “ they shall haue Olive trees in all their
 “ groundes, and yet not be anointed with
 “ the Oyle; because their Oliues shall fall
 “ and perish : and so, what torturing so
 euer the wicked or Heretikes suffer, it
 shall auaille them to nothing but to their
 payne. For if all were Martirs that die
 for their Religion, then many heresies
 both contrary amongst themselves, and
 repugnant to the euident Doctrine of
 Christ, should be truthes; which is im-
 possible. *Esse Martir non potest, qui in Eccle-*
sia non est: ad regnum peruenire non poterit,
qui eam qua regnatura est derelinquit: cum
Deo manere non possunt, qui in Ecclesia vna-
nimes esse noluerunt. Ardeant licet flammis,
& ignibus traditi, vel obiecti bestiis animas
suas ponant; non erit illa fidei corona, sed perna
perfidiae; nec religiosae virtutis exitus gloriosus,
sed desperationis interitus. Occidi talis potest,
coronari non potest: sic se Christianum esse con-
fictetur, quomodo & Christum Diabolus saepe
mentitur, ipso Domino praemonente & docente,
 “ Multi venient in nomine meo, dicentes,
 “ ego sum Christus, & multos fallent. He
 can be no Martir, that is not in the
 Church: he can not atchieue the King-
 dome,

Cypr. li. de
 simpli. pre-
 latorum.

dome, that forsaketh her that shall be
 Queene: they can make no abode with
 God, that refuse to be peaceable in his
 Church. Wel may they broile in flames,
 & being throwne into the fire, or whir-
 led to wilde beastes cast away their liues:
 It shall be no crowne of their faith, but a
 punishment of their perfidiousnesse: it
 shall not be a glorious end of their reli-
 gious vertue, but a death of desperation.
 Well may such a one be killed, but he
 can not be crowned: he so professeth
 himselfe to be a Christian, as the Diuell
 falsly fayneth himselfe to be Christ: as
 our Lord forewarned vs, saying: *Many* Matt. 24.
shall come in my name, saying, I am Christ,
and shall deceiue diuers. In the same fire Aug. lib. 1.
 (saith *S. Augustine*) the gold shineth, and deuiate
 strawe smoaketh. Vnder the same flayle Dei cap. 8.
 the corne is purged, and the huskes bro-
 ken. Neither is the Oyle and dregs con-
 founded together, because they are both
 vnder the waight of the same presse: e-
 uen so the same violence that proueth,
 purifieth, and clenseth the good; dam-
 neth, wasteth, and spoyleth the badde:
 and in the same affliction the vicked
 curse and blasphemame God, & the good

Z iij.

praise

praise him and pray vnto him; so much importeth it not vvhath things, but in what state and cause every one suffereth. For by the like stirring, the myre breatheth out a horrible, and the sweet oyntment a delightfome saour. The red Sea of Martirdome, though to the true *Israelite* it yeald dry way without impediment: yet *Pharao* and the false *Egyptians* are drowned therein, and sinke to the bottome like stones. Who were ever more ready to die for their religion, then the *Donatistes*? who did not only die obstinately when they were condemned, but prouoked men to kill them for their Religion. Haue we not the same furious spirit likewise in the *Anabaptists*? who though they deny the Scripture, the humanity of Christ; though they sticke only to their owne dreames, & revelations; though they permit such brutish community and plurality of wiues, and marriage of sister and brother together: yet die they in defence of these damnable Paradoxes, and that with such pertinacy, as though they had bodies of steele, that felt no payne or torment. But let not this moue any one to thinke the truth on their

Sap. 16.

Exod. 14.

their side. For euen to this day doe the *Iewes* die in defence of the fables of their *Talmud*, which is to them as our *Byble* is to vs. Wherein notwithstanding (besides the denyall of the conning of Christ) there are very many ridiculous thinges: as that God spendeth three houres in the day in reading their lawe: other certayne houres he weepeth and afflicteth himself for suffering the Temple to be destroyed, & the *Iewes* brought into bondage: that he appointed certayne Sacrifices euery newe Moone to be offered for his sinne, in giuing the Sunne that light, which wrongfully he had taken away from the Moone; and other fables of like folly: and yet as childish thinges as these be, want there not at this day, that will die in defence of their Religion: And not many yeares since, a renegade Christian becomming a *Iewe*, was burnt for this fond Doctrine. Neither is this meruaile when the *Gentils* themselves euen vnto this day, haue also their Martirs. For as may be seene in the Epistles & Stories of *India*, it is thought a very laudable thing among them, putting themselves and their goodes into an vnfur-

vnfurnished ship, new built for that purpose, to bore the ship through, and by drowning in the sight of their friendes and the people, to sacrifice themselves to their false Gods. Other also in their great and high solemnities, vvhhen the presse and throng of people is most, vse to lie flat in the thresholdes of the dores of the Temples, and suffer themselves, to be trampled to death, and are thereby accounted as Saints. I omit *Decius, Scauola, Leocorius, Leonides*, and others of older date, whose facts may easily a-

Aug. lib. 2.
de ciuitat.
Dei.
Idem ep.
50.

uouch *S. Augustines* saying, that *causa, non poena, martirem facit*. And therefore they are mad (saith he) that diuide the members of Christ, abolish the Sacra-

ments, & yet glory of their persecution,
 in that they are forbidden to doe these
 thinges by the Emperors lawes, which
 they haue enacted for the vnity of Gods
 Church, and boast guilefully of their in-
 nocency, seeking at mens handes the
 glory of Martirs, which at our Lordes
 they can not haue. But the true Martirs
 are those of whome our Lord said, *Blessed are they that suffer persecution for iustice sake*. Wherefore not they that for their
 owne

owne iniquity, or for the impious breach
of Christian vnity; but they which for
righteousnes suffer persecution, are in
deede the true Martirs. *Et si passas es, O*
pars Donati, corporalem afflictionem ab Ec-
clesia Catholica: a Sara passas Agar, redi
ad Dominam tuam. And O faction of Do-
natus, if thou hast suffered corporall per-
secution of the Catholike Church, thou
hast suffered as *Agar* of *Sara*: returns
therefore vnto thy Mistris. And in te-
stimony hereof, of so many hundreds of
Heretikes, that haue bin in former ages
put to death for their heresies, vvhome
haue you amongst all auncient authors,
that doth register them as Martirs; yea
that condemneth them not for obstinate
Heretikes? Where haue you any of their
festiuall dayes, their glorious Tombes,
their honour and memories celebrated,
mentioned, or knowne? We see that
the true Martirs dayes, names, acts,
and ashes, are yet famous, though they
vvere straight after Christs time, and
haue passed the stormes of so many and
great persecutions. They are mention-
ed of all antiquity, honoured vvith
the stile of as great Saints as themselves,

¶ me-

Eccle. 45. & *memoria eorum in benedictione est*: and their memory shall be blessed. But not all *Arrius* posterity, not all the races of other Heretikes, could maintayne their Doctrine, or their Martirs credit long, but even it fell out with them, and vwill

Pl. 36. * doe with *Foxes* Martirs, as *David* prophesied. *Vidi impium superexaltatum, & eleuatum supra Cedros Libani, & transfusi, & ecce non erat, & quasi cum & non est inuentus locus eius.* For a while they were honoured as Saints, and had the glory of the *Cedars of Libanus* giuen vnto them: but in the end they are found to haue bin barren trees, & throwne into vnquenchable fire, and their place was no longer found amongst Saints. Martirdome can not be the iust punishment of sinne, but the Crowne of vertue; and whosoeuer is iustly executed for a true offence, Saint he may be (if he repent him of his fault, and take his death as his iust desert) but Martir he can not be, though he endure neuer so many deaths or torments. For as one that in a hot sommers day walking in a dry and barren field, and being sore parched with the Sonne, and extreame thirsty, though he seled him-

himselfe to paint or graue in the earth most pleasant fountayns, or delightfome and shadowy bowers, should be neuertheless as much annoyed with heate, & as litle eased of his thirst as before: so they that walke in the fruitlesse field of heresie, in vywhich it is vnpossible that either the fountayne of grace should spring, or the arbours of glory growe, howsoever in the heate of their just persecution, and thirst of comfort in their punishments, they feede their imagination with a vayne presumption of future joyes: yet in truth all their hope is like a painted fountayne, that rather increaseth then diminisheth their payne. And therefore in yealding themselves so rashly to torments for their heresies, they doe like a poore wretch, lying a sleepe on the edge of a high and steepe rocke; vvho dreaming that he vv ere made a King, and had a glorious trayne of nobility to attend him, sumptuous Pallaces to lodge him in, and the commodities of a whole Kingdome at his commaundement: should vpon the sodayne by starting vp and leaping for joy, fall downe from the rocke, and in lieu of al his imaginary

- ginary solaces kill him selfe, and loose that litle comfort vvhich he had in his miserable life. For in truth (as S. Paul saith) though I deliuer my body to be burned, and haue no charity and vnion vwith God, and his true Church: it auayleth me nothing. And for this would Christ haue his first Martirs Innocents, and (as S. Cyprian saith) *Ætas nec dum habilis ad pugnam, idonea extitit ad coronam; & ut appareret Innocentes esse, qui propter Christum necantur, infamia innocens ob nomen eius occisa est.* The age vnable to the combat, vvas apt for the crowne, and that it might appeare that they vvere Innocents that should die for Christ, innocent infancy was first for his name put to death. This seemed David to insinuate when he said,
1. Cor. 13. “keepe Innocency and behold equity,
“because they are Reliques for the peace-
“able man. But where this Innocency wanteth, this equity fayleth, this peaceablenesse with Gods Church is not obserued. Well (saith S. Cyprian) *Si ex talibus quis fuerit apprehensus, non est quod sibi quasi in confessione nominis blandiatur, cum constet, si eiusmodi extra Ecclesiam fuerint occisi, fidei coronam non esse, sed panam perfidia.*

If any such be apprehended, he neede not flatter himselfe, as though he were a Confessor of Christs nanie: seing it is manifest that if any such be killed, it is no crowne of his faith, but a penalty of his faithlesnesse. And therefore if any of their actions be committed to writing, it is not a report of their prayses, but a rehearfall of their iniquities. For (as David foretold) *Periit memoria eorum cum sonitu*; and againe: *iniusti autem peribunt*, Psal. 91. *simul reliquie impiorum interibunt*. Psal. 36. Their memory vanished with a sound: and the vnjust shall perish, and their very reliques be quite extinguished. Wherefore to you only and to your Predecessors, who suffer in this glorious cause of the Catholike faith, and whose only quarrell (as before is proued) is the true quarrell of Religion: to you (I say) and to no other appertayneth the glory of Martirs in this world, and the vnspeakable felicity prepared for them in the world to come.

CHAP.

CHAPTER 14.

*The glory due vnto Martirs in
the next world.*

The twelfth
cause of
comfort.

WHICH howe great it is, may easely be conjectured. For if their dead bodies, here in earth are so highly honoured, and had in such estimation; what may we thinke of the majesty of their soules in heauen? For first, all the comforts, joyes, and delights that are here scattered in diuers creatures, and Countries: all the beauty and comlynesse that any worldly thing here hath, shall be there vnited and joyned together in euery Saint, without any of these imperfections, vvherewithall they are here coped. Nowe what a happy man would we thinke him, that with a vvord might haue all the wealth and treasure, solace and comfort, that this world is able to afford: if he might be beloued of whome and as much as he would, honoured of all, and partner of euery mans joy as much as themselues, and haue euery thing in what time, place, and manner that it pleased him to appoint? We see howe much any one pleasure is pry-
sed:

fed : some will venture to any perill , to please their taste ; other to content their eye ; many to satisfie their care ; infinite to fulfill their sensuality : and yet what are all the contentments of these senses, but shadowes and dreames of delight, neither sufficient to quench sorrowe, nor able to continue long, nor wonne without hazard, nor ended without feare, nor lost without griefe ? But in heaven , all the senses are euermore & without feare of losse, fully satisfied with their severall pleasures , and drowned in the depth of vnspeakable delight . The place howe glorious it is, may be ghesse'd by the description of *S. Iohn* of heavenly *Hierusalem* , whose walles are of pretious stone ; whose gates , pearles ; whose porters , Angels ; whose streets paved with gold, and interlaced with Christall Rivers, the bankes whereof are set with the trees of life, whose fruit reneweth, and the leaues preserue from all kinde of sicknesse . God is their Sunne and euer shineth ; their Temple , and is euer open : their day neuer endeth ; their felicity neuer decayeth ; and their state neuer altereth. Which description , though it be set

Apos. 21

A a j. forth

forth with the most pretious thinges of this world, the better to resemble the glory of that place: yet in truth it hath litle comparison to the thing it selfe. But because we being ruled by sense, more then by vnderstanding, conceiue not spirituall matters, but by the similitude of earthly thinges; let this for the glory of the place suffice, that all the ornaments, delights, and inuentions, that either nature hath bred, or art deuised, or man imagined, shall there meete to the furniture of these roomes: and whatsoeuer hath beene, is, or shall be of rare beauty to set any thing forth, shall there be present; and all this in a thousand-fold more delicious and exquisite manner, then euer hath beene seene or conceived in this world. Nowe range with your inward eye in the sumptuous Pallaces, & stately buildings of Monarches, and Emperors: see what you can, and thinke a thousand times more then you see; it is all but a fancy in respect of that which heaven is garnished withall. Nowe for your company you must not thinke, that because the lame, blinde, poore, and despised abiectes of this world, are those that goe to heaven:

heaven; and on the other side the Princes, Peeres, and Potentates for the most part, those that sinke into hel: that therefore all the best company is banished from thence, and the remissals of mankinde only, left to fill vp the seates of the fallen Angels. For first, all those of all estates & degrees, whose company shall be gratefull, shall be there present, but such as were vnworthy of their earthly preferments, and abused them to their damnation, as moste doe; much lesse are they vvorthy of heavenly glory, and their company vve shall vtterly detest, and therefore neuer be troubled with it. Secondly, if God of a child that cometh naked out of his mothers wombe, and hath no more to helpe himselfe, then the poorest brat that is borne in the vvorld, can make such mighty Emperors and Worthyes, as vve reade to haue beene in times past: howe much more able is hee to aduaunce the most impotent vvretch to a greater dignity in heauen? God esteemeth not the toyes that men account off, his iudgement only searcheth euery mans deserts. When we die, it is as in the change of

Aa ij.

a

a Prince : for they that were in authority , are then deposed : those that vvere base and abject before, are then aduanced : and the Prince that is newly created, regardeth little whome his Predecessor fauoured, but who seemeth to him best worthy of preferment : euen so little esteemeth God what account the world hath made of vs, but howe well we haue deserued to be wel thought of, and worthely rewarded . Besides men , we shall haue the company of so many quires of Angels, of our Lady , Christ, and the most blessed Trinity; and these so beautifull to see, so amiable and louing to conuerse with , that we shall no lesse joy of our company , then of our owne glory . Of this *S. Anselme* Speaketh thus.

Anselm ep.

2. ad Hu-

goncm.

Whosoever deserueth to come thither,
 " whatsoeuer he would wish shall be , and
 " what he will not, shall not be, neither in
 " heauen nor earth. For such is the loue of
 " God to his Saints, and of them amongst
 " themselues ; that all loue one another, as
 " themselues , and loue God more then
 " themselues, and none will haue but what
 " God will haue ; and that which one will
 " haue , all will haue , and that which one

or

or all will haue, God also will haue it so to be: so that euery ones wish shall be fulfilled in himselfe, in al other creatures, yea and in almighty God. And so shall all be absolute Kinges; because euery ones pleasure and will, shall be fully accomplished. Finally, in the sight of God we shall haue the fulnesse of felicity; which neither eye hath seene, nor eare heard, nor mans hart atchieued. The vnderstanding shall be without error; the memory without forgetfulness; the will without euill desires; the thoughts pure, & comfortable; the affections ordinate, and measurable; all the passions gouerned by reason, and settled in a perfect calme. No feare shal affright vs; no presumption pusse vs vp; no loue disquiet vs; no anger incense vs; no enuy gnawe vs; no pusillanimity quayle vs; but courage, constancy, charity, peace, and security, shall replenish and establish our harts. It shall be lawfull to loue whatsoever we like, and whatsoever we loue we shall perfectly enjoy; and not only loue, but be also loued so much, as we our selues will desire. Our knowledge shall comprize vvhatsoever may be to our

Aa iij. comfort,

comfort, not only one thing at once, but all things together : so that the multitude of the objects shall delight vs, not confound vs ; fill our desire of knowledge, not hinder the perfect intelligence of them all. And for our bodies, they shall be of most comely and gracious feature ; beauteous and lovely ; healthfull without all weaknes, alwayes in youth, flower, and prime of their force ; personable of shape ; as nimble as our thought ; subject to no penall impression ; vn capable of griefe ; as cleare as christall ; as bright as the Sunne ; and as able to finde passage through heaven, earth, or any other materiall stop, as in the liquid and yealding ayre. Our sight shall feede on the most glorious & eyesome majesty of the place, and on the glory and beauty of the company : the eare shall alwayes be solaced with most sweet and Angelicall harmony : the smelling delighted with heavenly scents & odours : the taste pleased with incomparable sweetnesse : the feeling satisfied with a perpetuall & vnknowne pleasure : finally, every parcell, joynnt, sinewe, vayne, and member of our body, shall have his severall and peculiar delight.

delights. Which though they be most diuers in quality, & so vehement, that the least of them in respect of the excessive joy that it would cause in vs, were more then our mortall body would beare: yet shal not the presence of the one, diminish the full comfort of the other, but every one increase others pleasure, and we neuerthelessse haue a severall contentment both of euery one by it selfe, and of them all together. There, plenty cloyeth not; there, satiety offendeth not; the continuance annoyeth not; there, hunger is satisfied, yet not diminished; there, desire accomplished, but not ceased: so that by hauing their desire, their mind is quieted, and by desiring that they haue, annoyance auoyded. Neither is their joy containd in their owne persons. For (as *Hugo* saith) each by louing other as himselfe, delighteth in others joy, as much as in his owne; and what he hath not in himselfe, he possesseth in his company: so that he hath as many joyes as fellowes in felicity, and the severall joyes of all, are of as great comfort to euery Saint, as his owne peculiar: and because al loue God more then

Here.

Hugo lib.
4. de anima
cap. 15.

Aa iiij. them-

themselves, they take more pleasure of his blisse, then of all their joyes beside. O how glorious wil it then be for Gods Martirs, vwhen in security they shall count their conquestes of *Sathan*, and his instruments, by patience and constancy! when they shall haue an eternall triumph, for a short victory! when they shall looke downe vpon their glorious spoyles of soules, by their bloud converted, and shall see their enemies either confounded by Gods justice, or reclaymed by his mercy! What a singular joy shall they conceive by considering the torments auoyded, which the Lapsed shall endure, and the glorious change that they finde in themselves? For their prison they shall haue a paradise of delights: for their chaynes, ornaments of glory: for their reproach and shame, honour and reuerence: for the rayling against them, euerlasting prayse and Titles of renowme: from the rage of enemies they shall passe to the league of Saints. O howe glorious will the scarres of their woundes, and the tokens of their

Aug. li. 22. agonies then shewe! which (as *S. Augustine* saith) they shall beare about them as
 de ciui. c. 20 perpetuall

perpetuall testimonies of their victories. *Non enim deformitas in eis, sed dignitas erit: & quedam, quamuis in corpore, non corporis sed virtutis pulchritudo fulgebit.* For there shall be in them no deformity, but dignity: and a certayne beauty shall shine, though in the body, yet not of the body, but of vertue. So saith S. Chrysostome. *Pugnacis militis gloria est, referre cum victoria lacerum clipeum, ostendere plagas.* It is a glory to a couragious Souldier, to bring home with victory a torne & hacked buckler, and to shewe his woundes. And in an other place he saith; that they shall not only be after the resurrection badges of triumph, but are also nowe very forcible motives to obtayne their petitions, and to pray confidently for vs. *Etenim sicut milites vulnera in praeliis sibi inflicta regi monstrantes, fidenter loquuntur: Ita & illi abscisa capita gestantes, & in medium afferentes, quacunque voluerint apud regem caelorum impetrare possunt.* For as Souldiers shewing their King the woundes receiued in his quarrell, speake confidently vnto him: so they carrying and bringing in presence their heades chopped off, may of the King of heauen obtayne whatsoeuer they

Chrysos. in
24. c. Matt.

Ser. de SS.
Iuuen. &
Max.

Ep. ad He-
dibi.

Bernard in
Canti.

they will. The same doth *S. Hierome* insinuate, saying, that the Martirs keepe the markes of the pulling out their eyes, the slitting of their nose, and such like maymes for Gods cause. In testimony whereof we see that Christ the patterne of our resurrection, did beare with him into heauen the prints of his woundes (as *S. Bede* noteth) to the confusion of his enemies, shawe of the Sinagogues; as eternall testimonies of his loue towards vs; as glorious proofes of his obedience to his father; and as a perpetuall discharge of our ransome. *O peccator* (saith *S. Bernard*) *securum accessum habes ad patrem, ubi habes matrem autem filium, & filium ante patrem. Filius ostendit patri latus & vulnera, mater filio pectus & vbera, nec potest esse ibi aliqua repulsa, ubi sunt tot charitatis insignia.* O sinner, securely maiest thou come to the father, where thou hast the mother before the sonne, the sonne before his father. The sonne sheweth his father his side and his woundes, the mother to her sonne her breast and her dugs; neither can there be any repulse, where there plead so many markes & tokens of charity. O how terrible will these woundes
of

of Christ be to the Sinagogue, when that shall be verified in the day of dome.
videbunt in quem transfixerunt: They shall Ioan. 19.

looke on him whome they haue perfed!
 O howe comfortable to all Saints, but especially to Martirs, who shall not on-ly rejoyce in them, as assurances of their saluation; certificates of Christs loue to-wardes them; and pledges of perpetui-ty in blisse: but also in that they them-selues are scarred in like manner, and haue a more particular resemblance of that glory! They also with their wounds shall terrifie their tormentors; and eue-ry stripe and hurt that they haue recei-ued, shall be so inenitable an accuser and witnesse of their Persecutors impiety, that they would rather (if they might) hide their heades in hell-fire, then see those prints and strips of their barba-rous cruelty. This doth S. Leo signifie in S. Leo ser-
 his sermon vpon S. Lawrence. *Quid* (saith in Laur.
 he) *non ad victoris gloriam ingenium tuum reperit, quando in honorem triumphi transie-
 runt; etiam instrumenta supplicii?* What hath not thy wisdom found out to the glory of the conqueror, vwhen the very instruments of his torments are
 turned

turned to the honour of his triumph? For so in deede they are, while it pleaseth God to make the prints thereof principall ornamentes of glory. And as *Golias* sword, which he ment to haue imbrued in *Dauids* blood, was first his owne bane, and after a perpetuall ornament of *Dauids* victory against him: so the Tormentors holes and woundes, that they make in the bodies of Martirs, will turne to their condemnation, and to the Martirs endlesse comfort. And therefore S.

Amb. ferm
93. de Na-
zario &
Cello.

Ambrose honouring the scarres of Martirs, and shewing the glory of their very ashes yet in their graves, giueth vs notice howe much more glorious they shal be, when they are raysted to their felicity. *Honoro* (saith he) *in carne Martiris exceptas pro Christi nomine cicatrices: honoro uiuentis memoriam perennitate virtutis: honoro per confessionem Dei sacros cineres: honoro in cineribus semina aternitatis: honoro corpus quod mihi Dominum ostendit diligere: quod me propter Dominum mortem docuit non timere. Cur non honorent corpus illud fideles, quod reuerenter & daemones: quod & afflixerunt in supplicio, sed glorificant in sepulchro? Honoro itaque corpus quod Christus honorauit in gladio, quod cum*
Christo

Christo regnabit in celo. I honour, saith he, in the flesh of the Martir, the scarres of the woundes, for the name of Christ receiued: I honour the memory of his life in the perpetuity of his vertue: I honour his very ashes by the confession of God sanctified: I honour in his ashes the seedes of eternity: I honour the body that sheweth me how to loue our Lord: that teacheth not to feare death for our Lord. And why should not the faithfull honour that body, which the very Diuels doe reuerence: and which though they afflicted in torments, yet they glorifie in the Tombe? I honour therefore that body which Christ hath honoured by the sword, and which with Christ shall raigne in heauen. By which wordes we may gather howe honourable these scarres will be in heauen, that deserue so much honour here in earth: howe glorious the reuiued body, when the dead ashes thereof are of such price: howe high a groth of all happynesse will be in the Saint, when the seedes of eternity spring so high in his only dust: what a whetstone he wil be of the loue of christ: what a comfort to them that contemned death

Aureola

Martium.

death for Christ: howe much honoured of other Saints: what a terrour to the Diuels: finally, howe highly esteemed of God in his glory; seing that al these prerogatives are so forcibly expressed euen in his dead-bones & Reliques. And this is the effect of that especiall crowne peculiar and proper vnto Martirs, which is nothing else but a singular comfort and contentment of minde, expressed in particular signes of glory in the body, for hauing suffered constantly death in defence of the faith: And although the like crowne by the Diuines and Fathers called *Aureola*, be also a priuiledge of Virgins and Doctours: yet as the combat of Martirdome is more violent, hard, and victorious, then that of Virgins, against the rebellions of the flesh; or of the Doctours, against the Diuels subtilties, wherewith he endeaouureth to subuert soules: so hath the crowne of Martirs a preeminence before them both. Finally, howe vnspeakable the reward of Martirs is, may be gathered by the manner of Christs speech, vwho assigning in all other beatitudes a particular reward, he limited the guerdon of Martirs

tirs to no certayne joy, but said in generall. *Mercēs vestra copiosa est in cœlis*: your reward is very great in heaven; to shewe the abundant fulnesse of their felicity. Neither must we thinke them only to atchieue this triumph, who by apparent violence, by woundes or effusion of bloud conclude their life: but all they, though neuer so vnknowne, vvhose dayes by imprisonment, banishment, or any other oppression, are in defence of the Catholike faith abridged. For vve haue example in *S. Marcellus*, who being condemned to keepe beastes, and put to extreame drudgery, after many yeares spent in that vnsauoury office, departed without any other forcible violence, and yet hath beene alwayes esteemed a Martir, and for such a one is honoured of the Church.

Matt. 5.

CHAPTER 15.

A warning to the Persecutors.

CONSIDER nowe O you that persecute vs, what harme you doe vs: yea to vvhath Titles and glory you preferre vs, by putting vs to death. You see, howe vvhē you condemne vs, you crowne

crowne vs : when you kill vs , you increase vs : when you spoyle vs , you in-

Tertull. 2- rich vs . *Plures efficitur , quoties metimur a*
pol. cap. vlt. *vobis , semen est sanguis Christianorum.* Our

number increaseth so often as you reape vs , and seede is the blood of Christians.

The more the children of *Israell* were oppressed , the more they were increa-

Aug 22. de sed : and so is it in Catholikes (as *S. Au-*
cuius. cap. 7. *gustine* saith) *Resurrectio immortalitatis pul-*

lulabat facundius , cum in Martirum sanguine sereretur. The resurrection of immortal-

lity sproung more fertilly , when it vvas sowne in the blood of Martirs . Our

Palmes with waight growe higher ; our flame vvith suppressing vvaxeth the

whotter ; and our Spice by pounding yealdeth the better sent. When you per-

secute vs , you til and manure the ground of the Church , and thinking to roote

out her corne , you doe but sowe seede that will spring with a more plentifull

haruest . You thinke it is the Seminary

* Priest that enlargeth the Catholike faith ; whereas in deede your selues make the

chiefe Seminary , of which Catholikes doe growe , according to that saying of

S. Hierome. Sanguis Martirum Seminarium
Ecclesiarum,

Ecclesiasticum. The Pope and his Bishops make them Priestes, but you are they that make them Seminaries. Though their voice doe somewhat, yet (alas) in comparison it doth but litle. *Vox sanguinis fratrum vestrorum clamat the terra;* the voice of the bloud of your murdered brethren, cryeth out of the earth against you: and this voice is it that so forcibly worketh. They say, that which bookes can teach them, but (as *Tertullian* saith) *non tantos inueniunt verba Discipulos, quantos Christiani factis docendo.* Their vvordes finde not so many Disciples, as Christians doe teaching by their deedes. Our constancy forceth men to looke more into our cause, and then by seeking they finde, by finding they beleue, and beleueing are as ready to die as vve our selues. Our prisons preach, our punishments conuert, our dead quarters and bones confound your heresie. You haue laboured to suppress vs this 29. yeares: and yet of our ashes spring others, and our dead bones (as *Ezechiell* prophesied) *Ezech. cap.* are come to be *exercitus grandis*, a huge 37. army. With your thundering both the clowde of error is dissolued, the enclo-

shed light of truth displayed, & the earth watered with profitable showers to the ripening of Gods corne. Newe slips are euer engrafted, when the old bough is cut off; and the vertue of the roote that the bough leeseeth, the slip enjoyeth. You cut open our fruit and shed the cornell on the earth, vvhether for one that you spoyle, many vwill spring vp of it. We are the wheate of Christ (as *S. Ignatius* said) and are ready (if you will) to be ground with the teeth of wild beasts, or if you will not offer that, with the mill-stones of your heavy persecution, that vve may become pure and cleane bread in the sight of Christ. The Crosse is our inheritance (as *S. Ambrose* saith) and therefore if you bring vs to the Crosse, or which is al one in effect to the gallowes; we may say with *S. Andrewe*. *O bona Crux, accipe me ab hominibus, & redde me Magistro meo, vt per te me recipiat, qui per te me redemit.* O good Crosse take me from men and restore me to my Master, that by thee he may receiue me, who by thee hath redeemed me. For in this

Deut. 21. quarrell, *non maledictus*, not accursed, but *benedictus homo qui pendit in ligno*.

Blessed

Blessed is the man that hunge vpon a tree. And therefore *Agite boni praesides, meliores multo apud populum, si Catholicos eis immolaueritis, cruciate, torquete, dammate, atterite nos, probatio est fidei nostra iniquitas vestra.* Go on you good Magistrates, so much the better in the peoples eyes, if you sacrifice vnto them Catholikes; racke vs, torture vs, condemne vs, yea grinde vs: your iniquity is a prooffe of our faith. You open vs the way to our desired felicity: you giue vs an absolute acquittance from endlesse misery: you wash away the vncleanesse of our iniquity, and deliuer vs from the assaults of our eternall enemy. You will peraduenture say, why then complayne you of our persecution, if you rather desire to suffer, seeing you should loue those by whome your desire is fulfilled? If we pleasure you, thanke vs: and if we be so beneficiall vnto you, we cannot doe but wel in continuing our course. We answered you to this with our Sauours wordes, who said: *Desiderio desideravi hoc Pascha manducare vobiscum.* With desire haue I desired to eate this Pasch with you: and yet it stood well with his saying, to say also:

Tertull. a-
pol. cap. vii.

Luc. 22.

Bb ij.

Va

Luc. 22.

Matt. 26.

Vt homini illi per quem tradetur, melius erat illi si natus non fuisset. Woe be vnto him by whome the Sonne of man shall be betrayed, better it had beene for him if he had neuer beene borne. Being Souldiers by profession, we are glad that we haue so iust occasion to fight in defence of the truth: and yet hartely sorry to see you bid vs battayle, by impugning and persecuting the same. Howsoever it goe with vs, we are sure of the victory, who if we haue the vpper hand, vve haue wonne *Sathan*, and chased him out of his haunt to the confusion of heresie; and if we be oppressed and murdered for our faith, then winne we a heavenly reward to our selues, and a confirmation of our Religion to our posterity. Wherefore, small is the hurt that you doe vnto vs, yea vnspeakable the benefit: but (alas) vnknowne the misery, that you worke vnto your selues. For though you marke it not, or will not see it, you shall once feele that these wordes shall be verified in all Persecutors. *Gladius ipsorum intret in corda eorum*, let their owne sworde enter into their owne harts: and the rooting out of Catholikes from amongst you,

Psal. 36.

you, is the only way to procure your
 ruine. For vvhy, you plucke vp the
 flowers, and leaue the weedes: you cut
 off the fruitfull branches, and let the wi-
 thered alone: you burne the corne, and
 spare the stubble: you put *Noe* into the *Genel. 7.*
Arke, whose being amongst you, kept
 you from the deluge: you thrust *Loth* out *Genel. 19.*
 of *Sodoma*, that kept the City from bur-
 ning vp: you oppresse *Moyfes*, vvho *Exod. 32.*
 should wrastle with Gods anger, and
 keepe it from you. And therefore put-
 ting Catholikes to death, you digge your
 owne graues, and cut off the shot-ankers
 that should saue you from shipwracke.
 It were but a folly for a King that desi-
 red peace, first to abuse, disgrace, and
 torment the Embassadors, and all the
 seruants of a Monarch mightier then
 himselfe, and then to send them home
 thus cruelly intreated, to vtter their
 wronges receiued, and to call vpon their
 Soueraigne for reuenge of their injuries:
 yet is this the extreame folly of all Per-
 secutors, vvho thinke it necessary for
 their peace, first to impouerish, spoyle,
 and torment Gods seruants, and by bar-
 barously martiring them, to send them

to heaven, there to be continuall solici-
 ters with God for revenge against their
 murderers. The effect of whose prayers
 you partly proue : and if Gods mercy
 be not the greater, more shall you proue
 hereafter. The red hot yron being put
 into the vvater, maketh a great noyse,
 and seemeth to doe the vvater great
 harme, vvhereas in the end vve finde,
 that the fire thereof is quenched, the
 force of burning lost, and the vvater
 litle the vvorse. Like this bubling is
 your triumph ouer vs : for though you
 embrue your bloody fistes in our ble-
 ding vvoundes, and make to the eye a
 great shew of victory : yet when it com-
 meth to the prooffe, God will shewe you
 by a rufull experience, that all the noyse
 that you made, vvas but the sound of
 your owne quenching, fall, and ruine ;
 and the Martirs estate not hurt, but
 abettered by your seuerity. Doe but
 consider euen at this present the vvon-
 derfull straights, into which your tem-
 porall state is fallen : but if this scourge
 seeme not enough ; consider vvhat re-
 ward hath beene giuen to such as perse-
 cuted Gods flocke, and howe heauy his
 hand

hand hath beene in reuenge of his ser-
uaunts quarrell. For (as *S. Cyprian* saith) *Ep. 21*
Nunquam impiorum scelere in nostrum nomen
exurgitur, ut non statim vindicta diuinitus
comitetur. Neuer doth the impiety of the
vicked rage against vs, but straight
Gods heauy reuenge doth accompany
their vickednesse. Nero the ring-leader
of your daunce, from killing Christians
fell to be his owne butcher, and murde-
ring himselfe, ended his life with these
wordes: *Turpiter vixi, & turpius morior.*
Filthely haue I liued, more filthely doe
I die. *Domitian* was stabbed to death of
his owne seruants. *Maximinus* vvas
slayne together vvith his children, his
murderers crying out: *Ex pessimo gene-*
re, ne catulum quidem relinquendum. Of so
lewde a race, not so much as a whelp
ought to be left aliue. *Decius* tasted of
the same cup, seing his children slayne
and himselfe vvith them. *Valerianus* be-
ing taken at 70. yeares of age, by *Sapor*
King of the *Persians*, vvas kept like a
beast in yron grates, and in the end be-
ing fleane, miserably ended his life.
Diocletian after many diseases, in the
end consuming away fell madde, and

B b iij.

killed

Hen de her
lib. 6. c. 29.

killed himselfe, and his house was burnt vp with fire from heauen. *Antiochus* Prefident vnder *Aurelian*, while *S. Agapitus* was in martiring, crying that he burned within, sodainely gaue vp the ghost. *Flaccus* the Prefect after the Martirdome of *Gregory* Bishop of *Spoletto*, stroken by an Angell did vomit out his entrails. *Dioscorus* *S. Barbaraes* Father, was burnt vp with fire from heauen, for his butchery towards his daughter for her faith. That night wherein *S. Chrysostome* vvas exiled, the City of *Constantinople* and especially that part, where the Emperors Pallace stood, vvas so shaken vvith an earth-quake, that they were glad to call him backe againe. When *Valens* the *Arrian* Emperor would haue chased the Catholikes out of the same City, there fell such a hayle of stones, that it had like to haue destroyed it. I omit the horrible endes of *Antiochus*, *Herod*, and *Iulianus* Apostata, of which the first two were eaten vp with vermin: the other being stroken miraculously vvith an arrowe from heauen, the earth opened, & breaking out with fiery flames, swallowed him quick into hell, as *S. Gregory Nazian-*

zene

zene writeth. Wherefore consider you also that persecute Catholikes in *England*, howe easie it is for God to practise the like punishments vpon you, as the examples of some haue sufficiently already giuen you warning. Remember the sodayne and horrible death of one *Yonge* an Apostata and Poursuivaunt, who pursuing a Catholike at *Lambeth* fel downe on the sodayne, ere he could lay handes on him that he persecuted, and foming at the mouth, presently dyed. Remember Iustice *Bromly* who after he condemned in *Wales* a catholike School-master, called *Richard White*, became soone after bethered and childish, and neuer sate in judgment since, but remayneth still in that impotent taking. The Iury also that went vpon him, after a while dyed either all or the most part; and the Clarke of the Assyse vvas so strooken in his eyes that he could not reade the enditement. Consider the death of *Norton* your Rack-master, who vpon his death-bed in desperate manner cryed out, that he vvas racked more cruelly then euer he racked any: to omit that which to his sonne and his wife befell,

12.242

to the more apparent reuenge of his cruelty. Consider the accident, that befell to *Blyth*, a man of special authority in the Councell of *Yorke*: who when a Priest comming to the barre, made the signe of the Crosse, spake in derision thereof very vnreuerent wordes, and within a few houres falling downe a large payre of stayres in the Presidents house, liued not many dayes after. Remember the just reuenge of God against *Cheeke*, & *Hurleston* the chiefe agents in the apprehension, condemnation, and execution of *M. Ingleby* Priest, and notorious enemies of Catholikes; of which the first suruiued not long after; and the second, going to speake with the Bishoppe at his house without *Yorke*, and hauing sent one in to aduertise him of his comming, when the messenger returned was found dead, and with so vntollerable a saueur, that the very ground where he lay (as it is credibly reported) retayned the stench, and they were fayne to drawe him away vvith long ropes at a boates tayle in the river, not being able to endure him in the boate, for the extreame bad sent that came from him. I omit Iudge *Aleph* who
sitting

sitting to keepe the place when the other Iudges retired, while the Iury consulted about the condemnation of Father *Campion* and his company, pulling off his gloue, found all his hand and his seale of armes bloody, without any token of range, pricking, or hurt: and being dismayed therewith, because with wiping it went not away, but still returned, he shewed it to the Gentlemen that sate before him, who can be witnesses of it till this day, and haue (some of them) vpon their faithes & credits auouched it to be true: yea and he himselfe soone after by death was cut off, from so bloudely occupying that roome any longer. I omit the straunge and sodayne deaths of the chiefe Knights and Gentlemen in *Deuonshire*, who presently vpon their cruell and vnjust handling and producing certayne Catholike straungers, by Gods justice soone dyed, and to the terrour of others, were appayed with their due reuenge. I omit the wonderful stay and standing of the *Thames*, the same day that Father *Campion* and his company were martired, to the great meruayle of the Cittizens and maryners. I omit the like
stay

stay of the River *Trente* about the same time. Which accidents though some will impute to other causes, yet happening at such speciall times, when so open and vnnaturall injustice was done, they can not be but interpreted as tokens of Gods indignation. For doe not thinke but that he hath as much care of his seruants now, as in former ages he had: he is as much enemy to wickednesse now, as then he was: and no lesse able to reuenge that which he misliketh, then heretofore he hath beene; as the rehearsed examples may giue you prooffe. We speake not this in way of daring; For (as *Tertulian* said to *Scapula*) *non vos terremus, qui nec timemus; sed velimus vt omnes saluos facere possimus, monendo mi theomachin.* We fright you not, for we feare you not; but our desire is to helpe all to saluation, and to warne them not to bid God battayle. The Priests and Catholikes whome you persecute, are stones that God throweth at you, to make you by their example and exhortation, to leaue feeding vpon the carryon of sinne and heresie: but you like enraged houndes breake your teeth vpon the stone, not considering
the

the hand that threwe it. But as for vs, our counts are caste, and our reckoning knowne, & this only I speake to warne you of your errour. If God suffer you, while you breake your owne teeth, to worrowe also vs, and to butcher our bodies: we knowe he doth it not for our harme. But *S. Chrysostome* well saith, that as the cunning artificer to abetter an Image doth first melt and dissolue it, so caste it afterwarde in a more perfect mould: so God permitteth our flesh by you to be mangled, to make it more glorious in the second casting. And as a cunning imbroderer, hauing a peece of torne or fretted veluet for his ground, so contriueeth and draweth his vvorke, that the fretted places being wrought ouer with curious knots or flowers, they farre excell in shewe the other whole parts of the veluet: so God being to worke vpon the ground of our bodies, by you so rent and dismembred, will couer the ruptures, breaches, and woundes, which you haue made, with so vnspeakable glory, that the whole partes vvhich you left, shall be highly beautified by them. And as the paperer of old rotten

shreds

*Chry. in id.
de dormi-
entibus no
lo vos ig-
norare.*

shreds, oftentimes gathered out of vn-
cleane dunghils, by his industry maketh
so fine, white, and cleane paper, that it is
apt to receiue any curious drawing, pain-
ting, or limming: so our scattered parts
by you cast into dunghils, he wil restore
to such purity and perfection, that they
shall be more capable of his glorious or-
naments, then they were before. And
Phillip. 3. this is that which S. Paul said: *Reformabit
corpus humilitatis nostrae configuratum corpori
claritatis suae*: He shall reforme the body
of our humility configured vnto the bo-
dy of his brightnesse. Which phrase of
speech argueth, that the more the body
for him is humbled in torments, the more
shall it be partaker of his brightnesse in
glory. Farre otherwise will it be in the
bodies of the vicked here pampered in
all kinde of pride. For as the Haukes,
though while they are aliue, they are
highly prysed, deyntily fed, and honou-
red vpon great persons sistes; yet when
they are once dead, their bodies serue
for nothing, but to be throwne vnto the
dunghill: whereas the Partridge whose
flesh hath beene torne with the Haukes
talons, is notwithstanding serued in a
siluer

siluer plate to the Kings owne table: so the wicked in this life cherished with all kinde of solaces, and set forth vvith great pompe, after their death are only fit for hell-fire; whereas the bodies of Gods Martirs, shall both in earth haue their honour ostentimes by open miracles, and in heauen be preferred to the Kings table, not to be eaten themselves, but to feede vpon the repast of Angels. Cease therefore to abuse and contemne, that God esteemeth: cease to pursue, whome God defendeth: and heare his gentle warnings, least he power vpon you more vntollerable scourges. He be- ginneth to giue a taste of his anger already: and therefore if you loue not vs, consider at the least your owne vvelfare: if you also neglect that, at the least haue care of the common wealth, least the offence of Magistrates bring the wholenation into the compasse of Gods heavy reuenge. Alas, why should you vse these extremities against vs? why should you pyne and waste vs, vvith such lingring torments? We say with *S. Cyprian*, either to be a Catholike is a capitall crime or no: If it be, we acknowledge that this
faule

fault we have, and will neuer forsake it. Why then doe you not forth vvith put vs to death for it? If it be no such fault: why doe you persecute innocents, and put to death, torments, and prison, the vnderferuing? Tormenting is for those that acknowledge not the accusation: but we doe not only not deny or conceale our faith from you; but are ready (if you will) to preach it in your most publike assemblies. And if that all those were to suffer for our faith, that in deede beleuee it to be the best; I will not only say as *Tertullian* did to *Scapula* of *Carthage*. *Quid passura est Carthago decimanda a te?* What shall *Carthage* suffer being to be tithed by thee? But, *quid passura est Anglia tertianda a vobis?* vvhath shall *England* suffer, being to be thirdd by your cruelty?

Ep. ad Decetrium.

Quid te (saith *S. Cyprian* to a Persecutor) *ad infirmitatem corporis vertis? quid cum tenera carnis imbecillitate contendis? Cum animi vigore congregere, virtutem mentis infringe, fidem destrue, disputatione si potes vince, vince ratione.* Why doest thou turne thee to the frailty of our bodies? why striuest thou with the weaknesse of our flesh? Encounter vvith the force of our minde; impugne

impugne the stoutnesse of our reasonable portion; disprove our faith; overcome vs by disputation if thou canst, overcome vs by reason. This is not the way in christian charity: you should first sufficiently enforme vs of the truth, by putting vs to silence, and convincing of error the learned of our side, before you proceede to punishing of vs for not embracing it. We haue read your books, we finde them full of wilfull corruptions, both of Scriptures and Fathers, purposely wrested against the true meaning thereof. Priuate conference is to small purpose, for it commonly endeth in on-ly rayling against vs. The way of Gods Church hath alwaies in such cases beene to giue free liberty to the very heretikes, to haue publike disputation before sufficient Iudges, and if they were there convicted, or refused to come, they haue beene subject (and that worthely) to temporall punishment. But hitherto could we neuer haue any equall conditions of disputation graunted: vnlesse it be equall for a man to be brought from the racke to dispute: and yet that very disputation was so litle to the aduantage

of your cause, that many of your beliefe were since that, the lesse friendes to your faith, and others became altogether Catholikes. But if you will needes keepe on your violent course against vs, and

Plal. 117. prolong your iniquity : we will say, *De-*
minus nobis adiutor, non timebimus quid faciat
nobis homo. Our Lord is our ayder, and
we wil not feare what man can doe vnto

Moyfes & Maximus Cypriano. vs. The Martirs in *S. Cyprians* time, digested the like miseries vwith joyfull harts, saying : *Hosiles veritatis non tantum non perhorrescimus, sed prouocamus : Inimicos Dei hoc ipso quod non cessimus, vicimus : & vesariae contra veritatem leges, subegimus : & si non dum sanguinem nostrum sudimus, sed sudisse parati sumus.* We are not only out of feare of the enemies of truth, but we chalenge them: In not yealding to Gods aduersaries, we haue overcome them, & mastered their wicked lawes against the truth : and though as yet we haue not shed our bloud, we are prepared if neede require at any time to shedde it. If you shewe vs vworldly honours, thereby to entise vs vnto you : you shewe the *Lyon* Hay, for which he careth not. If you threaten vs with torments, thereby to enforce

enforce vs : you shewe the *Salamandra* fire, with which she is not harmed. For neither can your pleasures profit vs, nor your punishments hurt vs, and therefore equally we contemne them both. The worst you can doe vnto vs, is our best : though temporally you oppresse vs, you cannot hinder our spirituall aduancement : though you spoyle vs of our worldly goodes, you cannot bereaue vs of our heavenly inheritaunce: and howe heauely soeuer you affright vs, you shall neuer be able to suppressse our Religion. Though the vpper heavens violently turne the lower, from *East* to *West*, yet haue they their peculier & proper course from *West* to *East*. And vvell may you vse violence to our bodies, to remoue vs from the *East* of Gods Church, vvhether the Sunne of truth ryseth, to the *West* of heresie, where the light thereof goeth downe : but God willing your violence shall neuer make vs leaue our natural motion, from the errour of all false Doctrine, to the *East* of true Religion. If God will permit you, we refuse not to endure & stay his pleasure : If he will, he is able to helpe vs, if he will not,

Ce ij.

he

Exod cap
3. & 9.

he will make vs able to sustayne you . If it please him, the frogges, the gnattes, the flyes, the grasshoppers, are armies strong enough to enforce you from molesting vs, as they did *Pharao* from molesting the people of *Israell*: but if he think it better for vs, to have the number of our brethren made vp, before he reuenge our injuries; we will content our selues with his diuine appoyntment. It were no delight to vs to see you in the misery, that we our selues desire to be ridde of. Your scourges could not auaille vs; we enuy not so much your prosperity, as to desire your ouerthrowe. To your hatred we render good will; for your punishments, prayers; and we would willingly purchase your saluations with our dearest blood. But how well soeuer we be affected towards you, take heede that the earth that receiueth our blood, cry not out against you, agreeably to that, *The voice of thy brothers blood cryeth out of the earth.* Vpon which *S. Ambrose* noteth: that God said not, it cryeth out of thy brothers body, but out of the earth. For
 “ though thy brother forgue thee, yet the
 “ earth forgueth thee not: Though thy
 brother

*1. B. This
was provided
the year after
Judas was
killed.*

Gen. 4.
Ambr. l. 2.
de Cain &
Abel. c. 9.

brother say nothing, the earth condem-
neth thee: that is against thee both a-
witness and a Iudge. A more earnest
witness, that yet reacketh with the blood
of thy vnnaturall murder. A more se-
uerer Iudge, that was defiled with so hei-
nous a crime, as to open the mouth and
receiue thy brothers blood at thy hands.

Yet for our selues, we from our hartes
forgiue your injuries towards vs, and
only pittie your abuse of Gods benefits,
that you should offende him with his
owne giftes, and for his fauoures to-
wards you, persecute his flocke, and hin-
der the course of his religiō; yea endea-
uour to abolish the name of his Catho-
like Church. Alas, your labour is in
vaine, inestimable your offence.

*Adulterari non potest sponsa Christi, incorrupta est, &
pudica, vnam domum nouit, vnus cubiculi
sanctitatē casto pudore custodit.* The Spouse
of Christ cannot play the adultresse, she
is vndefiled and chaste, she knoweth but
one house, & with vnstained integrity,
keepeth the sanctity of one only cham-
ber. And wee doubt not, but that God
will giue vs grace to be loyall and true
children, to so pure and chaste a mother;

Cypr. de
simp. pra.

and rather to leaue (if we had them) many liues, then degenerate from the profession of our faith. *Illius fœtu nascimur, illius lacte nutrimur, spiritu eius animamur. Hac nos Deo seruat, hac filios regno quos generauit, assignat.* We are children of her broode, with her milke we are fostered, with her spirit we are quickned. She preserueth vs for God, and she assigneth to a Kingdome, the of-spring that she hath brought forth. She hath bin heretofore as fiercely assaulted, when in one Christmasse-day she had twenty thousand of her children martired, and yet neuer overcome. And she is (as *S. Augustine* saith) like a die, which howsoeuer you let it fall or throwe it, it euermore lyeth on a flat side, and can neuer fall amisse. She is a sure ship, and wrought so cunningly by our heauenly shipwrite, that *quantumlibet mare sauiat, ventus incumbat, inter fluctus nauis ista turbetur, tantum non mergatur, & curret.* How much soeuer the Sea rage, the windes beate vpon it, howe much soeuer this ship be tossed amongst the waues; only be it kept from drowning, & it runneth on. And doubtlesse drowne it can not, hauing him at the sterne of whome

Nic. lib. 7.
cap. 6.

Aug. q. 57.
ad Orosi-
um.

whome it is said, *mare & venti obediunt ei.* Matt. 8.

The Sea and the vvindes obeye vnto him. Your Idoll *Dagon* must needes fall ^{1. Reg. 9} before Gods *Arke*, and by the broken handes and feete bewray his owne impotency. Your God *Baal* must needes be dumme and deafe (though you rip your vaynes & sacrifice your bloud, yea your soules vnto him) when he once cometh to striue for the vpper hand with almighty God. If your *Scribes* and *Pharisees* seeke with slaunders and obloquies to deface Christs Doctrines, hee can make the diuels to confound their owne impes; and if there should vvant any to defend it, the very stones would cry, and your owne childrens mouthes be instruments to perfect the prayse thereof. It was not without cause that *S. Iohn Baptist* called your Predecessors *genimina Viperarum*, a generation of *Vipers*; whose nature (as *Eusebius Emissemus* vvriteth) is such, that vvhen the Female conceiueth of the Male, she killeth him, and vvhen she groweth bigge with younge, she also of her owne brood is murdered. For they refusing to stay the ordinary course of comming forth, gnawe themselues.

Euseb. Emiss. hom. in natiuit. S. Steph.

Cc iij.

passage

passage through the sides of the dame,
and with their birth worke her death.
Thus fareth it with the Persecutors of
true Pastors: they deliuer vnto you the
seede of Catholike doctrine, and you
most vngratefully murder them for their
paines: but for al you can doe, this seede
breedeth young in your owne bowelles,
and your very broode will eate them-
selues out of your impious wombe, and
leauē in the end your adulterous Sina-
gogue dead and consumed; as hitherto
it hath happened in all other heresies.
Returne you therefore to the Church,
acknowvledge with vs your Mother
whome nowe you afflict. *Credite & vi-
uite, & qui nos ad tempus persequimini, in a-
ternum gaudete nobiscum.* Beleeue you and
liue you, and though you now persecute
vs here for a time; yet rejoyce with vs
for euer. But if you continue still in this
rigorous course; howe many thousand
soules haue you to answere for, which
by your seuerity haue no meanes nei-
ther to heare, nor embrace the truth?
You haue enowe in hell already, that
curse the day that euer you were borne,
through whose cruelty they finde them-
selues

Cypr. ad
Demetri

selues to haue fallen into those vnspeak-
 able torments. O how heauilie will our
 blood weigh vpon you, you will thinke
 euery drop a load of ledde! What will
 you answer for the spoyle of Catho-
 likes, whose damages if you repent not,
 you shal repay in eternall torments? Re-
 member what the Scripture saith. This
 saith our Lord. *You which feede in blood, and* Ezech. 33.
lift vp your eyes to your uncleannesse, and shod
innocent blood: thinke you to possesse the land
by inheritance? Nay rather I will deliuer thee Ibid. 35.
ouer vnto blood, and blood shall persecute thee,
and sith thou hast hated blood, euen blood shall Esa. 10.
pursue thee. And woe be vnto them, that make
vnjust lawes, & writing haue written vnjustice:
that they might oppresse in iudgement the poore,
& might doe violence to the cause of the humble
of my people: that the widdowes might be their
pray, & they might spoyle the orphans. Whither
wil you flie in the day of visitation, & of calami-
ty, that commeth a far off? To whose ayde wil you
make recourse, & where wil you leaue your glo-
ry, that you be not bowed down vnto the chaine
& sal not with those that are slaine? Because you Amos 5.
spoyled the poore, and tooke away the choyssest
pray from him, you shall build houses of square
stone, and shall not inhabit them. You shall plant
most

- Exod. 22. most pleasant vineyardes, & shall not drinke of the wine thereof. For why these (saith God) whome you haue oppressed, shall cry vnto me, and I will heare their cryes; And my sway shall take indignation, and I will strike you with the sword, and your wiues shall be widowes, and your children orphans. Yea and I will meate the enemies of my Church with their owne flesh, & they shall be drunken with their owne bloud, as it were with newe wine. Remember what is said in the booke of wisdome, *Condemnat iustus mortuus, vinos impios*: One just man dead condemneth many wicked yet aliue. They shall see (saith Salomon) the end of the wise man, and shall not vnderstand what God hath determined of him, and why our Lord did protect him. They shall see and shall condemne him, but our Lord shall laugh them to scorne. And after these thinges they shall fall without honour, and with reproach amongst the dead for euer. For he shall burst them puffed vp without voyce, he shall mowe them from the very foundations, and shall bring them to utter desolation. And they shall grone and their memory shall perishe. Thus hath it happened to Persecutors of former times, vvhoe haue (as is shewed) euen with their posterity beene rooted out for their cruelty
shewed
- Esa. 49.
- Sap. 4.
- Ibidem.

shewed to their mother the Church. Neither can such step-childrē ever prosper, according to that saying of Christ:

Omnis plantatio, quam non plantauit Pater meus, eradicabitur. Matt. 15. And that of Salomon: Sap. 4.

Adulterinae plantationes non dabunt radices altas, nec stabile firmamentum collocabunt. All planting that my Father hath not planted shall be rooted vp. And bastard slips shall neuer take deepe roote, nor be settled in any stayed surety Remember that he which speaketh these thinges is able to performe them, and doubtlesse will doe it, if you will not cease to deserue it.

CHAPTER 16.

The Conclusion.

BUT nowe to returne to you most glorious Confessors: remember who said vnto you, feare you not my litle flocke. For the aduersaries of our Lord shall be afrayde of him, more then you of them, and he will thunder from heauen vpon them. He will turne their lightnings into rayne of consolation. And if here be measure the waters of your short miseries with his closed fist; beauen and his eternall rewardes, he will measure vnto you with his open span. If here be

Luc. 12.

1. Reg. 2.

Psal. 134.

Esa. 40.

Psal. 17.

bab

- bashe made darknesse his secret place : he will
 afterward shewe himselfe vnto you, cloa-
 thed with light as with a garment , and will
 make the comfortlesse desert, wherein you
 nowe dwell , as it were a place of delights :
 and the wildernesse of your desolation , as
 the garden of our Lord : In the meane time,
 you must be contented to say with Iob,
 I haue beene a brother vnto Dragons , and a
 fellowe of Ostriges ; taking well their euill
 vsage , and requiting Dragons spite with
 brotherly charity , & the vnnaturalnesse
 of the Ostrige, that (as the Scripture saith,
 is hardened against her younglings as though
 they were not hers) with friendly demean-
 our and dutifull subjection. Remember
 what S. Gregory saith : Abel esse non potest,
 quem Cayni malitia non exercet: & Rosa qua
 redolet, crescit cum spina qua pungit. Abel he
 cannot be, that is not exercised by the
 malice of Cayne : & the Rose whose plea-
 sant saueur delighteth , groweth vvith
 a stalke vvwhose prickle vvoundeth . God
 will not be angry for euer , neither will he al-
 wayes contayne in wrath his mercies. Adhuc
 paululum modicumque , & consummabitur in-
 dignatio mea, & furor meus super scelus eorum.
 Deut. 32. iuxta est dies perditionis , & adesse festinant
 tempora.*
- Plal. 103.
 Esa. 51.
 Iob 30.
 Iob 39.
 Gregor. in
 moral in id
 frater sui
 Draconum
 & socius
 struthio-
 num.
 Plal. 76.
 Esa. 10.
 Deut. 32.

tempora. Yet a litle while and a very short space, and my wrath (saith he) shall be consummated, and my rage vpon the enormity of mine enemies. The day of their destruction is neare, and the times hasten to be at hand. And then shall the *Esa. 10.*
burden be taken from your shoulders, and the
yoke from your necke. Then shal God afford *Esa. 61.*
you a crowne of glory, in steede of the asbes
of your disgrace: Oyle of ioy for your mour-
ning, and a garment of prayse, for the spirit
of beauiues. Happy therefore is he that *Psal. 109.*
drinketh in the way of the torrent of Martir-
dome: for he shall lift vp his head to an vn-
speakable crowne. Happy is he, that is *Amos 4.*
quasi torris raptus ex incendio, like a fire-
brand snatched out of the flame of per-
secution; because with a most fortunate
violence is he carryed bright vvith an
enflamed charity, to the presence of
God. Happy is he that sucketh hony out of *Deut. 32.*
this rocke, and oyle out of this most hard stone.
For by the taste of this hony shall his
eyes be opened, as it happened to Iona- *1. Reg. 14.*
thas, and he shall see the yoke of all misery, *Esa. 10.*
rot away from the face of this oyle. Finally,
blessed is he, that with David can say, my *Psal. 65.*
mouth said in my tribulation, I will offer vp

unto the holocaustes full of marrowe, yealding
 him selfe with Isaac as a perfect sacrifice,
 rather then our Mother the Church
 should want lining hostes (even of her
 owne children) to offer when God shall
 appoint it, for the confirmation of his
 truth. For with such hostes is Gods favour ear-
 ned. And seing that persecution in Gods
 cause, is a signe that you are *Sathians* ene-
 mies, sith he thus pursueth you; that you
 are Gods children, sith he thus chastiseth
 you: Seing that you haue Christs ex-
 ample, to encourage you; the necessary
 miseries of this world to make you wil-
 ling; the auoyding of greater paynes
 due vnto your sinnes, to comfort you:
 Seing your cause is so good; the estate
 of the persecuted so honourable in Gods
 Church; imprisonment glorious; Mar-
 tirdome pretious in it selfe; profitable to
 the Church; and so beneficiall to the
 sufferers; and last of all your finall re-
 ward so ample and great: what remay-
 neth, but for you to rejoyce in so many
 Titles of consolation, and happely to
 continue that vvhich you haue fortu-
 nately begonne? For as (*S. Cyprian* saith)
Parum est adipisci aliquid potuisse, plus est,
quod

Heb. 13.

1.

2.

3.

4.

5.

6. 7.

8. 9.

10.

11.

12.

Epist. 14. ad

Reg.

quod adeptus es, posse seruare. It is a small matter to haue beene able to get a thing: more it is to be able to keepe it, when it is once gotten. Now is the time that many of our forefathers haue desired to liue in, that is when they might not only profit the Church by example of their life, and by vertue of their preaching; but also (which they accounted most to be desired) by effusion of their bloud. When *England* vvas Catholike, it had many glorious Confessors. It is now for the honour and benefit of our Country that it be also well stored with the number of Martirs: and we haue (God be thanked) such martirquellers now in authority, as meane (if they may haue their vvill) to make Saints enough to furnish all our Churches vvith treasure, when it shall please God to restore them to their true honours. I doubt not but either they, or their posterity shall see the very prisons and places of execution, places of reuerence and great deuotion, and the scattered bones of these that in this cause haue suffered, which are now thought vnworthy of Christian buriall, shrined in gold: when the
 prophane

prophane carcases of Heretikes, nowe so costly emblamed, shall be esteemed more worthy of the Martirs present disgrace, and farre more vnworthy of such funerall solemnities. So is the example manifest in other Countries, where such places of Martirs executions, and torments are frequented by Kings, Princes, & great Potentates; though their owne Predecessors, had beene the chiefe Persecutors. Let vs in the meane time, take this occasion of so great preferment in Gods Court, and be as carefull in this age, to aspire vnto this present dignity of vvatering Gods Church, with our blood, as our fore-fathers haue beene to guide it and further it, by their vertuous example and glory of good vvorkes.

Cyp. Ep. 4. Erat Ecclesia in operibus fratrum, candida: nunc facta est in Martirum cruore, purpurea. Floribus enim nec Rosa defunt, nec Lilia. Certent nunc singuli ad viriisque honoris amplissimam dignitatem, vt accipiant coronas; vel de operibus candidas; vel de sanguine purpureas.
 The Church (saith S. Cyprian) was heretofore white in the workes of our brethren: it is nowe purple in the blood of Martirs. For amongst the Churches
 flowers,

flowers, neither Roses are wanting nor Lillies. Let every one therefore now endeavour to attayne to the most ample dignity of each honour, that they may receiue crownes, either white of their good workes, or purple of their bloud.

Looke vp vnto the rocke out of which you are hewen, that is the martired body of our Sauour: and to the caue of the lake out of which you are cut, that is the deepe and vvide wound of his blessed side: that considering from vvhence you come, you may shew your selues worthy stones of so noble a quarry, and not vnworthy mettall of so honourable a mine. Remember your day peny, and you vwill easely beare the heate & waight of your toyle. Let your rocke be strooken, that water of life may issue out; and be contented to sit vpon earth, & in the dunge of worldly disgrace, the better to be placed with the Princes of Gods people.

Regnum celorum aliud non querit premium nisi teipsum, tantum valet quantum es; te da, & habebis illud. The Kingdome of heauen (saith S. Augustine) requireth no other price but thy selfe. It is worth all thou art; giue thy selfe and thou shalt haue it.

D d j.

O

O thrife happy are you that are nowe in the last step to this glory ! Ioy in your happynes, and pray that God may accept vs also to the like comfort; alwayes remembring with your selues, that *this light and momentary tribulation, will worke in you an eternall poysse of glory*: and confirming your selues with these comfortable wordes, *sive viuimus, Domino viuimus; sive morimur, Domino magis uiuimus; sive viuimus, sive morimur, Domini sumus*. Whether we liue, vnto our Lord we liue: whether we die, vnto our Lord we die: whether we liue or die, our Lordes we are. Finally, to conclude with *S. Bernardes* vvordes, what nowe remayneth (my dearest) but that you be vvarned of perseuerance, which only deserueth renowme to the men, and reward to their vertues. For without perseuerance, neither getteth the champion the conquest, nor the conqueror his crowne. The accomplishing of vertue, is the vertue of courage, nurce to our merittes, and mediatrix to our meede. It is the sister of patience, the daughter of constancy, the louer of peace, the knot of friendship, the band of agreement, the bulwarke of Godly-
ness.

2. Cor. 4.

Rom. 14.

Bernard. Ep.
129. ad la-
nuentes.

129.

129.

129.

129.

129.

129.

129.

129.

129.

nelle . Take away perseuerance : no »
seruice hath any pay ; no good turne »
any thanks ; no prowesse any prayse . »
In summe , not vvho beginneth , but »
vvho perseuereth vnto the end , he shall »
be saued . »

*By one that reuerenceth your prisons , beareth
most dutifull affection to your persons , and
bumbly craueth part in your prayers.*

Esaiz cap. 30.

In silentio & spe , erit fortitudo vestra .

In silence & hope, shall be your strength.

FINIS.

Sunday 29th Dec 1829



Dd ij.

A

I. N. R. I.





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